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Catalogue

OF THE

Arabic and Persian Manuscripts

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BANKIPORE

VOLUME XX (ARABIC MSS.)

PHILOLOGY

Prepared by

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AND

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PREFACE

This, the twentieth volume of the Catalogue of the Arabic and Persian MSS, of the Oriental Public Library, Bankipur contains notices of 260 MSS, grouped under the heading of Philology, and subdivided into the four groups of Lexicography, Grammar, Rhetoric, and Prosody. It is the work of Dr. Azimuddin Ahmad and Maulavi Muinuddin Nadwi. Having been left incomplete by the former, it was continued and finished by the latter; but, when as a measure of administrative economy the services of Maulavi Muinuddin Nadwi were retrenehed, the volume still lacked its final revision. This work was undertaken by Maulawi Abdul Hamid, and necessarily involved his examining MSS, that had already been examined by the two scholars whose labours on the MSS, preceded his own. The time spent on the preparation of the volume is thus accounted for.

Among the old and rare MSS, described in the volume, those most deserving of particular attention are the following:—

- Nos. 1964-65 An old and valuable copy of two of the volumes (iv, ix) of Tahdîb Al-Luğah, a comprehensive lexicon in several volumes by Abû Mansûr Muḥammad Al-Azharî (d. A.H. 370= A.D. 980). Dated A.H. 639=A.D. 1241.
- No. 1966. A very reliable and old copy of the well-known dictionary, Aş-Şaḥâh by Abû Nasr Al Jawharî (d. A.H. 398=A.D. 1007). Dated A.H. 633=A.D. 1235.
- No. 1968. An old copy of a most valuable dictionary of the rare words in the Qurân and in Ḥadîş by Abû 'Ubaîd Aḥmad Al-Harawî (d. a.h. 401=a.d. 1010). Dated a.h. 697=a d. 1297.
- No. 1974. An old copy of Durrat Al-Gawwâs by Abû Muhammad Al-Ḥarirî (d. A.H. 516=A.D. 1122). Dated A.H. 729=A.D. 1328.
- No. 1978. An excellent and very early copy of the Muqaddimat Al-Adab of Zamakhsharî (d. A.H. 538=A.D. 1143). Dated A.H. 670=A.D. 1271.
- No. 1983. A rare copy of Lawâmi' An-Nujûm, an abridgment of the Shams Al-'Ulûm of Abû Nashwân (d. A.H. 573=A.D. 1178) by an unknown author. Dated A.H. 1186=A.D. 1772.
- No. 1990. A very valuable autograph and the unique copy of Al-Halbah, a rare work containing the names of 237 of pre-Islamic

iv preface

- and Islâmic horses of fame, including the eight horses belonging to the Prophet by Muḥammad bin 'Alî bin Kâmil, who was alive in A.H. 687=A.D. 1288. The MS. was transcribed for the Library of Aṣ-Ṣâḥib Tâjaddîn (d. A.H. 707=A.D. 1307), a noble of Cairo. Dated A.H. 677=A.D. 1278.
- No. 2003. The unique copy of a versified dictionary of such words as, written in a similar way, are liable to be confined one with another by Jamâladdîn Muḥammad Al-Ashkharî Al-Yamanî (d. A.H. 991=A.D. 1583). Dated A.H. 1250=A.D. 1834.
- Nos. 2004-5. A rare and valuable copy of Majma' Al-Baḥraîn, a dictionary of the rare words in the Qurân and the Ḥadîş in two volumes by Fakhraddin An-Najafî of the 11th century A.H. Written during the lifetime of the author.
- No. 2010. The unique copy of Dustûr Al-'Ulamâ', a dictionary of the technical terms of all branches of Arabic Literature by 'Abdannabî, an Indian scholar of the 12th century A.H. Not dated, apparently 12th century A.H.
- No. 2012. A very old and the unique copy of an anonymous commentary on Al-Jumal of Az-Zajjâjî (d. A.H. 310=A.D. 922). Dated A.H. 575=A.D. 1179.
- No. 2013. A very old copy of Al-Îdâḥ, a well-known work on grammar by Abû 'Alî Al-Fârisî (d. A.H. 377=A D. 987). Dated A.H. 599=A.D. 1202.
- No. 2014. The unique copy of a commentary on Al-'Îḍâḥ, the preceding work, by Ibn Al-Bannâ' Al-Miṣrî (d. а.н. 471=а.в. 1078). Dated а.н. 1296=а.в. 1878.
- No. 2016. An old copy of Kitâb Al-Lam', a treatise on grammar by Ibn Jinnî (*d.* A.H. 392=A.D. 1002). Dated A.H. 620=A.D. 1223.
- No. 2017. An old and valuable copy of Sharh Al-Lam', a commentary on Al-Lam' (No. 2016) by 'Ukbarî (d. A.H. 616=A.D. 1219). Written during the lifetime of 'Ukbarî. Dated A.H. 611=A.D. 1214.
- No. 2019. The unique copy of an anonymous commentary on Al-Mukhtaşar Fi'n Nahw (No. 2018). Dated A.H. 1226=A.D. 1811.
- No. 2027. An old and valuable copy of Al-'Îdâḥ, a commentary on the Mufaṣṣd of Zamakḥshari by lbn Ḥâjîb (d. A.H. 646=A.D. 1248). Dated A.H. 672=A.D. 1273.
- No. 2090. A very old and correct copy of Al-Muqarrab Fî'n Naḥw by Abû'l Ḥasan An Naḥwî (d. A.H. 669=A.D. 1270). Dated A.H. 752=A.D. 1351.
- No. 2103. A rare and old copy of a commentary on Al-Kâfiyah

- Ash-Shâfiyah by Jamâladdîn Ibn Mâlik (d. A.H. 672=A D. 1273) by the author himself. Dated A.H. 716=A.D. 1316.
- No. 2104. An old and the unique copy of Bugyat Âl-'Amâl, a treatise on grammar by Abû Ja'far Al-Fihrî (d. A.H. 691=A.D. 1291). Written during the lifetime of the author. Dated A.H. 690= A.D. 1290.
- No. 2142. An old copy of the well-known work, Miftâḥ Al-'Ulûm of Sakkâkî (d. a.n. 626=a.d. 1228). Dated a.h. 772=a.d. 1370.
- No. 2145. An old copy of Sharh al-Mîftâh, a commentary on Miftâh (No. 2142) by Taftâzânî (d. A.H. 791=A.D. 1388). Written in the lifetime of the commentator or shortly afterwards.
- No. 2155. A very early copy of Al-Mutawwah, the well-known commentary on Talkhis al-Miftâh (No. 2153) by Taftàzànî (d. A.H. 791=A.D. 1388), transcribed in A.H. 749=A.D. 1348 or only one year after the composition of the work.
- No. 2194. An excellent and very old copy of Al-Maşal As-Sâ'ir by Diyâ'addîn Al-Jazarî (d. а.н. 637=а.д. 1239). Dated а.н. 679= а.д. 1282.
- No. 2196. A very old and early copy of Al-Jami' Al-Kabîr by the above-mentioned Diyâ'addîn. Not dated, apparently 7th century A.H. The MS, once belonged to the San'a Library of Yaman.
- No. 2212. An old copy of Sharh Al-Qaşidat Al-Khazarajiyah, a commentary on Al-Qasidat Al-Khazarajiyah of Khazarajî (d. а.н. 626=а.в. 1228) by Ash-Sharif As-Sabati (d. а.н. 760=а.в. 1338). Dated а.п. 889=а.в. 1484

J. A. CHAPMAN.

Dated.

February 17, 1936.

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ARABIC MANUSCRIPTS.

PHILOLOGY.

LEXICOGRAPHY.

No. 1962.

foll. 161; lines 15; size 13×9 ; $9 \times 6\frac{1}{1}$.

ادب الكاتب

ADAB AL-KÂTIB.

The "Secretary's Manual", a work of lexicographical contents intended as a guide for scribes.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî ابو معهد عبد الله بن مسلم بن فنبله الدينوري. (d. а.н. 276 = A.D. 889; see Lib. Cat., vol. xv, No. 960).

The MS, is defective both at the beginning and at the end. It opens abruptly thus:— $\,$

For other copies see Br. Mus. Suppl., No. 832; Br. Mus., p. 247; Casiri, No. 570; Dérenbourg, No. 573; Leyden, Nos. 48-9; Walîaddîn, Nos. 2677-8; Ḥamîdîyah, No. 1042; Ayâ Şûfiyah, Nos. 3769-70; Nûr 'Uşmânîyah, Nos. 3666-7; Kûprîlîzâdah, No. 1201; Râmpûr, p. 575. For commentaries see Ḥâj. Khal., vol. i, p. 222, and Brock., vol. i, p. 122.

VOL, XX. B.

The work has been printed in Cairo, A.H. 1300, and an extract from it, with an English translation and notes, was published by W. O. Sproul, Leipzig, 1877.

Written in elegant bold Naskh, with diacritical points.

Not dated; probably 13th century.

Fol. 1^b contains a short biographical notice of the author, extracted from the Wafayât al-A'yân of Ibn Khallikân.

The title-page contains, besides the seal and signature of a certain Muzaffar Husain, the seals of Sulaimânjâh (A.H. 1243-1253 = A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1857), rulers of Oudh.

No. 1963.

foll. 354; lines 31; size $13 \times 7\frac{1}{4}$; 6×4 .

الجمهرة

AL-JAMHARAH.

A large dictionary, arranged unsystematically.

Author: Abû Bakr Muḥammad bin al-Hasan bin Duraid al-Azdî ابو بكر محمد بن الحسن بن دريد الازدي. He was born at Başrah in A.H. 223=A.D. 837. He was famous as a poet and a man of letters and bestowed a special lustre on the Başrah school of grammarians. In Başrah he studied under several eminent scholars, including Abû Hâtim as-Sijistânî (d. A.H. 250=A.D. 864) and Ar-Rivâshî (d. A.H. 257=A.D. 870). He left Başrah, A.H. 257=A.D. 870. when the Zanj perpetrated a horrible massacre to which his master Ar-Rivâshî fell a victim, and fled with his uncle, Al-Husain, to 'Umân, the chief place of residence of the tribe to which he belonged. After passing twelve years there he proceeded to Persia, where he secured the patronage of the Governor, 'Abdallah bin Muhammad Ibn Mîkâl, and his son Ismâ'îl. It was for them that he not only composed the present work but also his celebrated Qasidah, Al-Magsûrah. When Ibn Mîkâl was deposed in A.H. 308=A.D. 920 he repaired to Bagdad, where the Caliph Al-Muqtadir (A.H. 295-320 =A.D. 907-932) granted him a pension sufficient to enable him to devote himself entirely to the cause of learning. True to his birth he urged the claim of the Arabs to superiority over non-Arabs and opposed the Shu'ûbites, who, finding support in the admission of Al-Khalîl, the oldest lexicographer, that Arab names were devoid of etymological significance, assailed the Arabs from this side. He composed his Kitâb al-Ishtiqâq chiefly to refute his opponents by tracing the etymology of every Arab name. He died in Baġdâd on Wednesday, the 17th Sha'bân, A.H. 321=A.D. 933. For further particulars of his life and works see Ibn Nadîm, p. 61; Nuzhat al-Alibbâ', fol. 120a; Ibn Khallikân (De Slane's translation), vol. iii, p. 37; Yâqût, vol. vi, pp. 483-494; Buġyat al-Wu'ât, fol. 23a; Ibn al-Aṣîr, vol. viii, p. 204; Mir'ât al-Janân, fol. 196a; Murûj ad-Dahab, fol. 354b; Dustûr al-I'lâm, fol. 49b; Brock., vol. i, p. 111.

Beginning:-

اخبرنا الشين ابو يعقوب يوسف بن يعقوب بن خرزاد البحرمى قال قرأت هذا الكتاب على ابي عمران موسى بن رباح بن عيسى من نسخته بخط ابى على القالي في شهور سنة خمس و سبعين و ثلثمائة بمصر في القرافة قال قرأته على ابي بكر محمد بن الحسن بن دريد قال ابو بكر محمد بن الحسن بلا sic الخبير بلا استفادة النو *

In the preface the author makes mention of the Kitâb al-'Ain of Al-Khalîl (d. A.H. 175=A.D. 791), with praise. He also mentions the name of his patron, Abu'l-'Abbâs Ismâ'îl bin 'Abdallâh bin Muḥammad bin Mîkâl, for whom he wrote the present work.

For other copies see Leyden, No. 62; Paris, No. 4231; Kûprîlîzâdah, No. 1541; Yenî, No. 1124; Nûr 'Uşmânîyah, Nos. 4745-6; Ayâ Şûfîyah, No. 4672; Walîaddîn, No. 3100; Cairo, vol. iv, p. 171; Âşafîyah, p. 1434; Râmpûr, p. 509. See also Ḥâj. Khal., vol. ii, p. 629.

The work has been printed in the Dâ'irat al-Ma'ârif, Haidarâbâd (Deccan), in A.H. 1345.

Written in fair Arabian Naskh, with numerous short lacunæ. Not dated; probably 14th century.

No. 1964.

foll. 234; lines 19; size $13\frac{1}{2} \times 10\frac{1}{4}$; 10×7 .

تهذيب اللغة

TAHDÎB AL-LUGAH.

An old and valuable copy of the fourth volume of the $Tah\underline{d}ib$ al-Lugah, a comprehensive lexicon in several volumes, of which we have only two volumes, viz., the present one and vol. ix (see No. 1965 below). The arrangements are the same as in the $Kit\hat{a}b$ al-Ain of $Al\text{-}Khal\hat{a}l$ (d. A.H. 175=A.D. 791).

Author: Abû Manşûr Muḥammad bin Aḥmad bin al-Azhar bin ابر منصور محمد بن الحمد بن الازهر بن طلحة Țalḥah al-Azharî al-Harawî He was born at Harât, A.H. 282=A.D. 895. He الازهري الهروي went to Bagdâd while still young, and studied under Muhammad bin as-Sarî Ibn as-Sarrâj (d. A.H. 316=A.D. 928), a well-known pupil of Al-Mubarrad (d. A.H. 285=A.D. 898), and perhaps also under Ibn Duraid (d. A.H. 321 = A.D. 933; see No. 1963 above). In A.H. 311 =A.D. 923 he left Baġdâd for Mecca on pilgrimage. On his way back from Mecca, he fell into the hands of the Qarâmitah (an offshoot of the Shi'ah sect), who, on the 18th Muharram, A.H. 312=A.D. 924, attacked the pilgrim caravan at Al-Habîr on the road from Medina to Kûfah. When the booty together with the captives was divided, our author fell to the lot of a Beduin tribe which passed the winter at Ad-Dahnâ, the spring at As-Sammân, and the summer near both the fountains of As-Sitâr. This involuntary stay helped him greatly in his studies, as it offered him an opportunity of learning the Arabic language in its unadulterated purity. After regaining his freedom he returned to his native town, where, after prolonged literary activity, he died in A.H. 370=A.D. 980. For further particulars of his life and works see Ibn Khallikân (De Slane's translation), vol. iii, p. 48; Yâgût, vol. vi, pp. 297-299; Mu'jam al-Buldân, vol. iv, p. 951; Abu'l-Fidâ', vol. ii, p. 549; Nuzhat al-Alibbâ', fol. 148a; Bugyat al-Wu'ât, fol. 6b; Mir ât al-Janân, fol. 225a; Dustûr al-I'lâm, fol. 6^b; Brock., vol. i, p. 129.

Beginning:---

ابواب الحاء و التاء - قال الليث الحتر الذكر من الثعالب قلت لم السمع الحتر بهذا المعنى لغير الليث و هو مذكر الني *

The arrangements of the work are peculiar. The order of the letters, as given by Hâj. Khal., vol. ii, p. 479, is as follows:—

Each letter is subdivided into six grammatic sections, viz., (i) المضاعف; (ii) ; اللاثي المعتلى (iii) ; اللاثي المعتلى (vi) ; اللغبف (vi) . The roots classed under each letter are those into which that letter enters, either as third, second or first radical.

The present volume contains the latter part of the letter and the earlier part of the letter. The last word explained is.

The colophon reads thus:-

آخر الجزء الرابع من كتاب تهذيب اللغة للإزهري و الحمد لله رب العالمين و صلواته على خير خلقه محمد النبي و على آله الطيبين و اصحابه الاكرمين و سلامه و يتلولا ان شاء الله في اول الخامس رلاط قال الليث الرهط عدد يجمع ما بين ثلثة الى عشرة و كتب العبد المشفق من ذنبه الواجى رحمة ربه على بن محمد بن صدقه الخفاجي الحنفي من الاصل الذي قابله الشيخان العاملان ابن الخشاب و ابن العصار وحمهما الله مستعينا بنسنج آخر و ذلك في شهور سنة تسع و ثلثين و ستمائة حامدا و مصليا *

According to the above colophon, this valuable MS. was transcribed by 'Alî al-Khafâjî, the son of Abû 'Alî Muḥammad bin Sadaqah al-Khafâjî (d. A.H. 622=A.D. 1225; see Dustûr al-I'lâm, fol. 43a), an illustrious poet and a good calligrapher, from a copy corrected and collated by Ibn al-'Aṣṣâr and Ibn al-Khaṣḥṣhâb (d. A.H. 567=A.D. 1171) with several other copies of the work.

For other copies see Br. Mus. Suppl., Nos. 839-40; Cairo, vol. iv, p. 169; Walîaddîn, No. 3099; Ayâ Şûfîyah, No. 4671; Nûr 'Usmânîyah, Nos. 4686-7, 4743-4; Bashîr Âġâ, No. 625; Kûprîlîzâdah, Nos. 1526-39; Râmpûr, p. 509.

Lane expresses his indebtedness to this work in the preface to his splendid dictionary (p. xiii). This work is one of the chief sources of Lisan u'l-'Arab of Ibn Manzûr al-Ifrîqî.

Written on thick creamy paper in good Naskh, with discritical points. Fol. 234 should come after fol. 232.

Dated A.H. 639 = A.D. 1241.

. على بن محمد بن صدقة الغفاجي . Scribe

The title-page contains, besides notes by several former owners about their purchase of the MS., a biographical notice of the author, extracted from the 'Uyûn at-Tawârîkh of Al-Kutubî (i.e. Muḥammad bin Shâkir al-Ḥalabî ad-Dârânî ad-Dimashqî, who died in A.H. 764=A.D. 1363; see Brock., vol. ii, p. 48).

No. 1965.

foll. 202; lines 19; size same as above.

The Same.

The 9th volume of the same work. Beginning:—

The present volume begins with the latter part of the letter ξ , and contains also $\dot{\omega}$, beginning on fol. 10^a ; ω , beginning on fol. 49^b ; and $\ddot{\omega}$, beginning on fol. 111^a . It ends abruptly with the explanation of words connected with the root.

The handwriting and paper of this volume are identical with those in the preceding volume, hence we believe that both the volumes are written by the same scribe.

The title-page contains a short biographical notice of the author, extracted from the Wafayât al-A'yân of 1bn Khallikân.

No. 1966.

foll. 370; lines 31; size 12×83 ; 9×63 .

الصحاح

AŞ-ŞAḤÂḤ.

A very old and reliable copy of the well-known dictionary of Abû Naşr Ismâ'îl bin Ḥammâd al-Jawharî ابو نصر اسهاعیل بن الجوهرى

Beginning:-

الحمد لله شمرا على نواله و الصلّوة على محمد و آله اما بعد فاني قداودعت هذا الكتاب ماصح علمي من هذه اللغة النح *

The author, who was the nephew and pupil of Ishaq bin Ibrahîm al-Fârâbî (d. A.H. 378=A.D. 988), the author of the famous Dîwân al-Adab, was born at Fârâb. After receiving his early education at his native town from his uncle, he proceeded to Bagdad, where he prosecuted his advanced studies under Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987) and Abû Sa'îd al-Hasan as-Sîrâfî (d. A.H. 368=A.D. 978). He made a journey to Hijâz through the lands of the Rabî'ah and Mudar tribes in Syria to acquaint himself with pure Arabic. After his return to Khurasan he settled in Dâmagân, which, however, he soon left for Naisâpûr, the capital of Khurâsân, where he passed his life in literary activities as teacher and author. He died in consequence of a fall from the roof of the grand mosque of Naisâpûr in A.H. 398=A.D. 1007 For further particulars of his life and works see Yatîmat ad-Dahr, vol iv, p. 289; Yâqût, vol. ii, pp. 266-272; Bugyat al-Wu'ât, fol. 152a; Nuzhat al-Alibbà', fol. 157ª; Brock., vol. i, p. 128. See also Mir'ât al-Janân, fol. 237^b, and Dustûr al-Plâm, fol. 31^a, where the date of the author's death is recorded as A.H. 393=A D. 1002.

The work is divided, according to the number of the letters in the Arabic alphabet, into twenty-eight chapters, each subdivided into twenty-eight sections.

For other copies see Br. Mus., pp. 227, 467, 639; Br. Mus. Suppl., Nos. 845–9; Rosen, Institute, No. 151; Kûprîlîzâdah, Nos. 1546–50; Hûr Lailâ, Nos. 433-4; Bashîr Âġâ, Nos. 630–4; Nûr 'Uşmânîyah, Nos. 4757–70; Ayâ Şûfîyah, Nos. 1398–1400; Yenî, Nos. 1131–4; Cairo, vol. iv, p. 164; Râmpûr, p. 511. For abridgments see Ḥâj. Khal., vol. iv, pp. 91–97.

The work has been lithographed in Tihrân, A.H. 1270, and printed in Bûlâq, A.H. 1282 and 1292, under the title ألعربنة.

The colophon reads thus:—

وقد تم كتاب الصحاح في اللغة و الحمد لله على اتمامه حمدا يوازي نعمه و صلواته على خير خلقه محمد و على آله و اصحابه على يدى العبد المذنب المؤمل رحمة العزيز الغفار يونس بن بركة بن كاهكير بن مبارك

الراوندى في ثاني عشر المحرم من سنة ثلاث و ثلثين و ستمائة فى مدينة السلام و قبة الاسلام بغداد المحروسة صانها الله عن تطرق المكاره فى المدرسة المباركة النظامية *

According to the above colophon, this valuable MS. was transcribed by one Yûnus bin Barakah ar-Râwandî in the Nizâmîyah Madrasah of Baġdâd. The colophon is followed by a note stating that it was collated with an original transcribed by Al-Jawâlîqî (d. A.H. 539=A.D. 1145), an eminent philologist and the author of the celebrated Al-Mu'arrab, which has been edited by E. Sachau, Leipzig, 1867.

Written in elegant Arabian Naskh, with diacritical points.

Dated the 12th Muharram, A.H. 633=A.D. 1235.

. بونس بن بركة الواوندي : Seribe

No. 1967.

foll. 575; lines 27; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in beautiful Naskh, with a sprinkling of diacritical points.

Dated Monday, the 14th Rabi', A.H. 1051=A.D. 1641.

Scribe : غلام على

No. 1968.

foll. 268; lines 25–34; size $12 \times 7\frac{3}{4}$; $10\frac{1}{2} \times 6\frac{1}{4}$.

كتاب الغريبين

KITÂB AL-ĠARÎBAIN.

The present work, a dictionary of the rare words in the Qurân and Ḥadîṣ, in its conception and execution, is not only the first of its kind but, according to Ibn al-Aṣîr (see An-Nihâyah, fol. 3, No. 1985 below), has served as a guide and model down to his own time.

Author: Abû 'Ubaid Ahmad bin Muhammad bin Muhammad . ابو عبده احمد بن محمد بن محمد الهروي al-Harawî He is described by As-Suyûţî, Bugyat al-Wu'ât, fol. 125b, as a great scholar, deeply versed in philology and tradition. According to Yâqût, Irshād al-Arib, vol. i, p. 86, he studied under a host of teachers, among whom was Abû Sulaimân Ahmad bin Muhammad al-Khaţţâbî (d. A.H. 388 =A.D 998; see Dustûr al-I'lâm, fol. 43a), a poet and well-known traditionist, whose dictionary of the rare words occurring in Hadîş is mentioned by Ibn al-Asir, in the introduction to An-Nihâyah, as one of the three fountain heads from which all other works on the subject were composed. He attached himself for a long time to Abû Mansûr Muhammad bin Ahmad al-Azharî (d. A.H. 370=A.D. 980), the philologist (see 1964 above). He wrote, besides the present work, a history of the rulers of Harât, entitled Kilâtu Wulât al-Harât, which, if extant, would certainly be of great importance for the early history of Harât. He died on the 6th Rajab, A.H. 401 = A D. 1010. See Tabaqât al-Kubrâ by As-Subkî, vol. iii, fol. 171b; Tabaqât by Al-Isnawî, fol. 238^a; Tabaqât by Ibn Qâdî Shuhbah, fol. 22^a; Bugyat al-Wu'ât, fol. 125^b; Mir'ât al-Janân, fol. 240^a: Ibn Khallikân (De Slane's translation), vol. i, p. 78; Dustûr al-I'lâm, fol. 149^h; Brock., vol. i, p. 131.

Beginning:-

قال ابو عبيد احمد بن محمد بن محمد الهروى قال سبحان من له في كل شي شاهد بانه اله واحد و في جميع ما ادركه بصر و افضى اليه نظر دليل قاهر على انه فديم قادر النو *

For other copies see Berlin, Nos. 696-7; Leyden, No. 65; India Office, No. 902; Kûprîlîzâdah, Nos. 375-7. For abridgments and commentaries see Ḥâj, Khal., vol. iv, p. 333.

Written in Arabian Naskh, without diacritical points. Foll. 1-10 and 47-66 are in a later hand. The first folio is seriously damaged.

Dated A.H. 697=A.D. 1297.

No. 1969.

foll. 78; lines 27; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 4\frac{3}{4}$.

فقه اللغة و سر العربية

FIQH AL-LUĠAH WA SIRR AL-'ARABÎYAH.

An Arabic glossary, arranged according to subjects.

Author: Abû Manşûr 'Abdalmalik bin Muḥammad bin Ismâ'îl aṣ-Ṣa'âlibî ابومنصور عبد الملك بن محمد بن اسماعيل الثعالبي (d. A.H. 429 = A.D. 1037; see Lib. Cat., vol. xii, No. 791).

Beginning:-

ربنا آتنا من لدنك رحمة وهيئ لنا من امرنا رشدا رسالة جعلها عبد الملك بن محمد بن اسمعيل الثعالبي مقدمة لكتاب فقه اللغة و سر العربية الذي ألفه لمجلس الامير السيد ابى الفضل عبيد الله بن احمد الميكالي النج *

The preface includes a dedication to Amîr Abu'l-Faḍl 'Ubaidallâh bin Aḥmad al-Mikâlî, the governor of Fars, at whose residence in Fîrûzâbâd the author had spent four months, and at whose request he composed the present work.

For other copies see Berlin, Nos. 7035-6; Wien, No. 231; Br. Mus., No. 1684; Br. Mus. Suppl., No. 853; Paris, No. 4251; Alger, No. 244; Walîaddîn, No. 3130; Ḥamîdîyah, Nos. 1407-8; Ayâ Sûfîyah, No. 4716; Râmpûr, p. 512.

For printed editions see Brock., vol. i, p. 285.

Written in Arabian Naskh. Water-stained. Fol. 10 should come after 8. Foll. 68-78 are in a later hand.

Not dated; probably 13th century.

No. 1970.

foll. 160; lines 14; size $7\frac{1}{4} \times 4\frac{1}{3}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in elegant Naskh, with a sprinkling of diacritical points. Water-stained.

Dated Thursday, the 24th Ramadân, A.H. 1121=A.D. 1709. The title-page contains, besides the seal of a certain Sayyid Muhammad 'Abbâs Mûsawî, dated A.H. 1262=A.D. 1846, the signature of Muḥammad Mahdî bin Radîaddîn Muḥammad al-Harawî.

No. 1971.

foll. 56; lines 25; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, defective at the beginning. It opens abruptly at the beginning of the first Fasl of $B\hat{a}b$ VII thus:—

Written in Nask<u>h</u>. Worm-eaten. Dated Saturday, the 7th <u>Sh</u>awwâl, A.H. 1066=A.D. 1655. Scribe: تاج الدين الحلقي:

No. 1972.

foll. 47; lines 23; size $9\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

نظام الغريب

NIZÂM AL-ĠARÎB.

A glossary of rare words used by ancient poets, arranged according to subjects.

Author: Abû Muḥammad 'Îsâ bin Ibrâhîm ar-Raba'î al-Luġawî النوي الراهبم الربعي اللغوى . Suyûtî in Buġyat al-Wu'ât, fol. 296b, describes him as a great scholar of Yemen, deeply versed in philology and jurisprudence. According to Yâqût, Irshâd al-Arîb, vol. vi, p. 100, he was the chief authority in Yemen on philological questions. He died at Aḥâzah in A.H. 480=A.D. 1087. For the notices of his life see Mu'jam al-Buldân, vol. vi, p. 907; Buġyat al-Wu'ât, fol. 296b; Yâqût, vol. vi, p. 100; Dustûr al-I'lâm, fol. 52b; Brock., vol. i, p. 279.

Beginning: -

الحمد لله الدي مخرج الاشياء من العدم الى الوجود و جاعلها فى الاختلاف و التغاير جارية الى رجل محدود و مفضل الانسان على سائر المخلوقات من الحيوان و الجمادات بما خصه به من الفكر العقلية النج *

The first chapter has the heading باب ما جاء الغرب في خلق الانسان. A few folios are wanting at the end. The MS. breaks off abruptly in the middle of the chapter: باب في المجموع. The last words are as follows:—

المرباع ما ذكرناه و الطبع الوسنج يقال طبع السيف اذا علاه (sic) قال صلى الله *

For other copies see Berlin, No. 7039; Leyden, No. 68; Br. Mus., No. 1010; Br. Mus. Suppl., No. 1214; Ayâ Şûfîyah, No. 4335; Râmpûr, p. 518.

Written in Arabian Naskh. Names of poets are written in red while the headings of chapters are in thick black ink.

Not dated; probably 14th century.

No. 1973.

foll. 32; lines 17; size $9\frac{3}{4} \times$; $6\frac{1}{4} \times 3\frac{1}{2}$.

[مختصر نظام الغريب]

[MUKHTAŞAR NIZÂM AL-ĠARÎB.]

A fragmentary copy of an anonymous abridgment of the preceding work.

It contains only that portion of the work which deals with words connected with man as an individual and as a member of society. It begins, without doxology or introduction, as follows:—

اسماء اعضاء الانسان من راسه الى قدمه - بسم الله الرحم الرحيم - الشوى جلدة الراس ج شَرَى قال الله تعالى نزاعة للشوى يعذى جلود الراس النم *

The MS. ends with a chapter dealing with the names of the various parts of the body of the camel.

No other copy of the work is known.

Written in elegant Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1974.

foll. 96; lines 19; size $8\frac{3}{4} \times 6$; $7 \times 4\frac{1}{2}$.

درة الغواص

DURRAT AL-GAWWÂS.

A work dealing with words and phrases which are current among Arabic-speaking people but are due to mistake or false analogy.

Author: Abû Muḥammad al-Qâsim bin 'Alî bin Muḥammad al-Ḥariri الو محمد القاسم بن على بن محمد الحربري.

Beginning:-

اما بعد حمد الله الذي عم عباده بوظائف العوارف و خص من شاء

مذهم بلطائف المعارف النح *

The author, a great philologist and elegant writer of Başrah, was born in A.H. 446=A.D. 1054. His family came from Maṣhân, a small village in the vicinity of Baṣrah, where he possessed a small landed property bringing in a considerable income. Being thus freed from the cares of everyday life, he devoted himself to linguistic studies and led the calm and contented life of a well-to-do man of letters. He owes his fame chiefly to his Maqamat, which contains a large portion of the language spoken by the Arabs of the desert, such as its idioms, its proverbs, and subtle delicacies of expression. He died in A.H. 516=A.D. 1122. For further particulars of his life see Ibn Khallikân (De Slane's translation), vol. ii, p. 490: Yâqût, vol. vi, pp. 167-184; Nuzhat al-Alibbâ', fol. 168a; Buġyat al-Wu'ât, fol. 304b; Abu'l-Fidâ', vol. iii, p. 413; Ibn al-Aṣir, vol. x, p. 421; Al-Makhzûmî's Rawdat al-Adab, p. 152; Brock., vol. i, p. 276.

For other copies see Berlin, No. 6503; Leyden, No. 69: Gotha, No. 185; and Cairo, vol. iv, p. 172. For commentaries and annotations see Hâj. Khal., vol. iii, p. 205.

The work has been edited and published by Thorbeeke, Leipzig, 1871. It has also been printed in Cairo, A.H. 1273, and in Constantinople, A.H. 1299.

Written in fair Arabian Naskh, with copious marginal notes.

Dated A.H. 729=A.D. 1328.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 729=A.D. 1328.

No. 1975.

foll. 99; lines 29; size $8\frac{1}{4} \times 6$; 7×4 .

شرح درة الغواص

SHARH DURRAT AL-GAWWÂŞ.

A commentary on the preceding work, by Shihâbaddîn Aḥmad bin Muḥammad bin 'Umar al-Khafâjî ash-Shâfi'î شهاب الدين احمد بن عمر الخفاجي الشافعي (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:-

احمد الله الذي جعل حمده في تاج الادب درة و اشكره على احسانة

الدي هو في وجوه دهم المطالب غرة و بعد فان كتاب الدرة

The preface includes a dedication to Sultan Murâd IV (A.H. 1032-1049=A.D. 1622-1639) of the Ottoman dynasty.

For other copies see Brock., vol. i, p. 277.

The work has been printed in Constantinople, A.H. 1299.

Written in elegant Arabian Naskh, with quotations from the text in red.

Dated A.H. 1237 = A.D. 1821.

No. 1976.

foll. 241; lines 25; size $11\frac{1}{4} \times 7$; 8×5 .

مجمع الامثال

MAJMA' AL-AMŞÂL.

A collection of proverbs, alphabetically arranged and accompanied by a commentary, by Abu'l-Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm al-Maidânî an-Naisâbûrî ابو الفضل احمد بن احمد بن اجمد بن اجمد بن ابراهبم الميداني النيسابوري

Beginning:-

ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد النظام حمد الله ذى الجلال و الاكرام سميت الكتاب مجمع الا مثال النو *

The author, an eminent philologist of Naisâpûr, was a favourite pupil of Abu'l-Ḥasan al-Wâḥidî (d. A.H. 468=A.D. 1075). He wrote several instructive works on philology and grammar. Besides the present work and those mentioned in Brock., vol. i, p. 289, the following four compositions of his are enumerated by As-Suyûtî:—

He died at Naisâpûr on Wednesday, the 25th Ramadân, A.H. 518=A.D. 1124. According to As-Sam'ânî, Al-Ansâb, fol. 349a, he is called Al-Maidânî since he was buried in Maidân Ziyâd, a place in Naisâpûr. For further particulars of his life see Ibn Khallikân (De Slane's translation), vol. i, p. 130; Mir'ât al Janân, fol. 300b; Buġyat al-Wu'ât, fol. 121a; Nuzhat al-Alibbâ', fol. 173a; Dustûr al-Ilâm, fol. 133a; Brock., vol. i, p. 289.

The author tells us in the preface that the work contains altogether six thousand and a few more proverbs, divided into thirty chapters.

For other copies see Berlin, No. 8670; Leyden, No. 385; Paris, Nos. 3958-63; München, No. 643; Br. Mus. Suppl., No. 997; Cairo, vol. iv, p. 300; Râmpûr, p. 613; Bûhâr, No. 410.

The work was edited and published with a Latin version by Freytag, Bonn, 1838-43. Since then it has been frequently printed

and lithographed, e.g., at Bûlâq, A.H. 1284, Cairo, A.H. 1310; and Tihrân, A.H. 1290.

Written in Nasta'lîq, the proverbs being in red.

Slightly worm-eaten and water-stained.

Dated the 27th Rajab, A.H. 1019=A.D. 1610.

.محمد بن محمود النجفى العبادي : Scribe

The title-page and a fly-leaf inserted after fol. 1 contain seals and signatures of several former owners of the MS.

No. 1977.

foll. 229; lines 31; size 11×7 ; 8×5 .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh, within red-ruled borders. The proverbs are in red. Foll. 65, 110, 121 and 130 should come after foll. 66, 111, 129 and 120, respectively. After fol. 217 one folio seems to be wanting.

Dated the 10th Jumâdâ I, A.H. 1079=A.D. 1668.

.محمد بن نوسف الصدوى الشهدر بابن جركس: Scribe

No. 1978.

foll. 184; lines 10; size $6\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

مقدمة الادب

MUQADDIMAT AL-ADAB.

An excellent and very early copy of the Arabic glossary of Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad az-Zamakhsharî جار الله ابو القاسم محمود بن عمر بن محمد الرمخشري (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:-

الحمد لله الذي فضل على جميع الالسفة لسان العرب كما فضل الكتاب المفزل على سائر الكتب النم *

The work was composed at the instance of 'Alâ'addawlah Abu'l-Muzaffar Atsîz bin Khwârizm Shâh (A.H. 521-551=A.D. 1127-1156).

For the contents of the work see Berlin, No. 6960.

For other copies see Br. Mus. Suppl., No. 856; Leyden, Nos. 109-110; Landberg, No. 383; Bodleian, No. 1633; Cairo, vol. iv, p. 190; Walîaddîn, Nos. 3165-8; Ayâ Şûfîyah, Nos. 4777-8; Başhîr Âġâ, No. 648; Râmpûr, p. 518. See also Brock., vol. i, p. 291; and Hâj. Khal., vol. vi, p. 76.

Written in elegant Arabian Naskb, with a sprinkling of vowels. Between the lines of the Arabic text is written by the same hand, but in a smaller character, a gloss giving the Persian equivalents of the words.

Dated A.H. 670=A.D. 1271.

The work has been edited and published by Wetzstein, Leipzig, 1844.

No. 1979.

foll. 34; lines 31; size $11 \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

اساس البلاغة

ASÂS AL-BALÂĠAH.

The well-known dictionary of Az-Zamakhsharî الز مخشرى, the author of the foregoing work.

Beginning:—

قال جار الله العلامة استان الدنيا شين العرب و العجم صاحب الكشاف فنخر خوارزم ابو العاسم محمود بن عمر الزمخشرى رحمة الله عليه خير منظوق به اصام كل كلام و افضل مصدر به كل كتاب حمد الله و مدحة بما تمدح به في كتابة الكويم النع *

The work is described by Lane in his preface, p. xv, as an excellent work, of which he made much use in his lexicon.

For other copies see Br. Mus., p. 229, Leyden, Nos. 71–3; Berlin, No. 6958; Cairo, vol. iv, p. 162; Walîaddîn, Nos. 3087-8; Yenî, Nos. 1120-1; Ḥamîdîyah, No. 1358; Ayâ Şûfîyah, Nos. 4657-8; Nûr 'Uşmânîyah, Nos. 4688-90; Kûprîlîzadah, Nos. 1514-6; Bashîr Âġâ, No. 622; Âşafîyah, p. 1428; Râmpûr, p. 507. See also Brock., vol. i, p. 292, and Ḥâj. Khal., vol. i, p. 264.

VOL. XX.

The work has been printed in two volumes at Cairo, A.H. 1299.

The MS. was transcribed by 'Abdallâh bin Ḥusain bin Aḥmad bin Ja'bar al-Baḥrânî at Shâhjahânâbâd (Delhi) for the library of his uncle, Shaikh Yûsuf bin Ja'far al-Baḥrânî.

Written in fair Indian Naskh, with the headings in red.

Dated the 10th Jumâdâ I, A.H. 1137=A.D. 1724.

At the end is a short extract from As-Sayyad ash-Sharif al-Jurjani's commentary on the *Miftâh al-'Ulûm* (see No. 2147 below), dealing with the different divisions of knowledge.

The title-page contains three obliterated seals.

No. 1980.

foll. 306; lines 27; size 10×6 ; 7×4 .

الفائق

AL-FÂ'IQ.

A dictionary of rare words occurring in works on tradition, by Az-Zamakhsharî. الزمخشري (see No. 1978 above).

Beginning:-

The work was completed, as stated by the author at the end, in the beginning of Rabî'î, A.H. 516=A.D. 1122.

For other copies see Berlin, Nos. 1648-9; Leyden, No. 70; Ayâ Şûfîyah, Nos. 4707-8; Kûprîlîzâdah, Nos. 370-2; Yenî, Nos. 1135-8; Bashîr Âġâ, No. 635; Ḥûr Lailâ, No. 435; Âṣafîyah, p. 1438. See also Brock., vol. i, p. 292, and Ḥâj. Khal., vol. iv, p. 348.

The work has been printed in Haidarâbâd, A.H. 1324.

Written in fair Indian Naskh with copious marginal notes. The words explained are written in red.

Not dated; probably 17th century.

No. 1981.

foll. 474; lines 27; size 10×7 ; $7\frac{3}{4} \times 4\frac{3}{4}$.

شمس العلوم

SHAMS AL-'ULÛM.

An Arabic dictionary of great importance for scholars interested in the study of South Arabian inscriptions, arranged according to the initial letters of roots.

The full title of the work, as given in the preface, is as follows:—

Author: Abû Sa'îd Nashwân bin Sa'îd bin Nashwân al-Yamanî al-Ḥimyarî ابو سعبد نشوان بن سعبد بن نشوان اليمنى الحميرى (d. A.H. 573=A.D. 1178; see Lib. Cat., vol. xv, No. 1096).

Beginning:-

The dictionary contains, besides lexicographical explanations of words, the names of Arab Kings, the useful properties of plants and minerals, explanations of Quranic verses, and notices relating to history, genealogy, arithmetic, law, the interpretation of dreams, and astrology. D. H. Müller made much use of the present work in correcting the text of the *Qaṣidat al-Ḥimyariyah*, a poem in glorification of the Ḥimyarite Kings of Yemen. See Z.D.M.G., vol. xxix, pp. 620-8; Sitzungsberichte der K. Akademie, 1877, vol. lxxxvi, p. 171; and D. H. Müller, Südarabische Studien, p. 143.

The date of composition, A.H. 570=A.D. 1174, is indicated in the following verse in the preface:—

For other copies see Berlin, Nos. 6963-8; Escur., Nos. 34, 603; Uri, No. 1074; Br. Mus. Suppl., Nos. 858-864; Cairo, vol. iv, p. 175; Ḥamîdîyah, No. 1397; Âṣafîyah, p. 1436; Râmpûr, p. 511; Bûhâr, Lib. Cat., vol. ii, No. 368.

Dr. 'Azîmaddîn Aḥmad, in his 'Die auf Südarabien bezüglichen Angaben Našwân's im Šamsa'l-'Ulûm', has published extracts from

Nashwân's Shams al-'Ulûm, Gibb Memorial series, vol. xxiv, Leyden, 1916.

Written in fair Indian Naskh, with the headings in red. Water-stained.

The correct order of the folios should be 1-113, 119, 115-118, 114, 120-150, 152, 151, 153-429, 432-433, 430-431, 434-444, 446, 445, 447-450, 453-454, 456-457, 455, 452, 451, 458-474.

Dated the 14th Du'l-Hijjah, A.H. 1083=A.D. 1672.

.معمد يوسف ولد احمد بن موسى التتوى : Scribe

The title-page contains, besides miscellaneous notes and extracts from other books, the following three chronograms for the date of the death of Shaikh 'Abdal'azîz bin Shaikh 'Abdalqâdir al-Ḥanafî al-Qâdirî al-Ḥatanî (d. A.H. 1163=A.D. 1749), to whom the MS. once belonged:—

- ر اُنْخِلَ بجنة الله (i)
- یخلد بفردوس عزیز عابد (ii)
- جنة معلا جاي عزيز است (iii)

No. 1982.

foll. 619; lines 24; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

ضياء الحلوم مختصر شمس العلوم

DIYÂ' AL-ḤULÛM MUKHTAṢAR SHAMS AL-'ULÛM.

An abridgment of Nashwan's <u>Shams al-'Ulûm</u>, by his son Abû 'Abdallâh Muḥammad bin Nashwan bin Sa'îd al-Ḥimyarî ابو عبد الله معمد بن نشوان بن سعيد العميري.

Beginning:

اما بعد حمد الله مستحق الحمد بنعمائه على جميع عبده وقد صفف فيه العلماء رحمهم الله تعالى تصافيف كثيرة حرس كل مفهم تصنيفه و ضبطه بعض الضبط بحراسة الشكل مفردة و لم يجمعها في تصنيف جامع و لم يطمع باجتماعها طامع حتى جمعها نشوان رحمه الله في كتابه سابقا غير لاحق فيما اتى به النج *

The author tells us in the preface that he wrote this abridgment at the request of some of his friends, restricting himself to the lexicographical explanations of words, and omitting all the literary and descriptive matter of the original work.

For other copies see Ayâ Şûfiyah, No. 4700; Walîaddîn, Nos. 3124-5; Uri, No. 1074. See also Brock., vol. i, p. 301, and Hâj. Khal., vol. iv, p. 74.

Written in elegant Arabian Naskh. The words explained are written in red.

Slightly worm-eaten.

Not dated; probably 17th century.

The title-page contains a short biographical notice of Nashwân, extracted from the Bugyat al-Wu'ât of As-Suyûţî.

No. 1983.

foll. 595; lines 23; size $11\frac{1}{2} \times 9\frac{1}{4}$; $7\frac{1}{4} \times 4$.

لوامع النجوم

LAWÂMI'AN-NUJÛM.

Another abridgment of Nashwân's <u>Sh</u>ams al-'Ulûm, by an unknown author who appears to have no knowledge of <u>D</u>iyâ' al-Ḥulûm (No. 1982 above).

Beginning:-

Another copy of the work is noticed in India Office, No. 998.

Written in fair Arabian Naskh. Foll. 37-46 are inserted by a later hand.

Dated A.H. 1186=A.D. 1772.

Scribe: غلام رسول.

No. 1984.

foll. 30; lines 15; size 11×6 ; $7\frac{1}{4} \times 4$.

كفاية المتحفظ

KIFÂYAT AL-MUTAHAFFIZ.

A dictionary of synonyms, arranged according to subjects.

Author: Abû İshâq İbrâhîm bin İsmâ'il bin Ahmad bin 'Abdallâh at-Țarâbulusî, commonly called Al-Ajdâbî ابو استحق الراهيم بن اسماعيل بن احمد بن عبد الله الطرابلسي الشهبر بالاجدابي.

Beginning:-

الحمد لله رب العلمين و صلى اللههذا كتاب مختصر في اللغة و ما يحتاج اليه من غريب الكلام و اودعذاه فيه كثيرا من الاسماء و الصفات النع *

The author belonged to a family well known for learning, and was himself a linguist of considerable reputation. He died before A.H. 600=A.D. 1203. See Brock., vol. i, p. 308; Yâqût, vol. i, p. 47; Buġyat al-Wuʿât, fol. 139; Ḥâj. Khal., vol. v, p. 224.

For other copies see Berlin, Nos. 7043-4; Gotha, No. 423; Leyden, Nos. 75-6; Br. Mus., No. 1010; Cairo, vol. iv, p. 179; Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A.H. 1287 and 1313.

Written in fair Nasta'lîq, with the headings in thick Naskh. The last folio should come after fol. 25.

Not dated; probably 18th century.

No. 1985.

foll. 437; lines 30; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 7$.

النهاية في غريب الحديث و الآثار

AN-NIHÂYAH FÎ ĠARÎB AL-ḤADÎŞ WA'L-ÂSÂR.

A dictionary of rare words occurring in works on tradition.

Author: Majdaddîn Abu's-Sa'âdât Al-Mubârak bin al-Aşîr ash-Shaibânî al-Jazarî مجد الدبن ابو سعادات المبارك بن الاتبر الشبباني الجزري (d. A.H. 606=A.D. 1209; see Lib. Cat., vol. v, part i, No. 223).

Beginning:—

الحمد لله على نعمة بجميع محامدةاما بعد فلا خلاف بين اولى الالباب و العقول النو *

The work contains an introduction dealing with the history and development of the dictionary, which is fully described by Haj. Khal., vol. iv, p. 322.

For other copies see Berlin, Nos. 1650–8; India Office, No. 999; Br. Mus., Nos. 1387, 1686; Br. Mus. Suppl., No. 1252, II; Ayâ Şûfîyah, Nos. 4781-2; Râġib Pâṣḥâ, Nos. 359–62; Cairo, vol. i, p. 445; Bûhâr, No. 369; Âṣafîyah, p. 1448. See also Brock., vol. i, p. 357.

The work has been lithographed in Tihrân, A.H. 1269, and printed in Cairo, A.H. 1311.

The colophon reads thus:-

According to this colophon the MS, was transcribed from a very accurate copy of the work written by Mûsâ bin Ibrâhîm bin Yahya Ash-Sha'râwî in A.H. 684=A.D. 1285. This Ash-Sha'râwî, who belonged to the Hanbalî sect, was a poet and scholar of considerable reputation. He died in A.H. 702=A.D. 1302. See Ad-Durar al-Kâminah, vol. ii, fol. 306^b.

Written in beautiful Arabian Naskh, with vowel-points. The headings are in red.

Dated the 3rd Rajab, A.H. 1106=A.D. 1694.

No. 1986.

foll. 430; lines 30; size $16\frac{1}{2} \times 11\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as above.

Written in beautiful Indian Naskh, within broad gold and coloured ruled borders, with an illuminated frontispiece.

Not dated; probably 17th century.

According to a note on the title-page the MS. was transcribed by a certain Mullâ Haidar.

At the end is a note stating that the MS. was studied by a certain Ṣâliḥ Muḥammad at Baġdâd at the shrine of Shaikh 'Abdalqâdir al-Jîlânî.

No. 1987.

foll. 491; lines 29; size 10×7 ; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in fair Nasta'lîq, with the headings in red. Slightly worm-eaten and water-stained. The last ten folios are in a later hand.

Dated A.H. 1073=A.D. 1664.

Scribe: معجد يونس.

No. 1988.

foll. 345; lines 17; size 7×4 ; 5×3 .

الدر النثير

AD-DURR AN-NAŞÎR.

An abridgment of the preceding work, by Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûţî جلال الدين عبد الرحمٰن بن ابي بكر (d. a.h. 911=a.d. 1505; see Lib. Cat., vol. v, part i, No, 123). Beginning:—

الحمد لله على ما انعم وصلى الله على سيدنا محمد و آله وصحبه وسلم هذا مؤلف لخصت فيه كتاب النهاية في غويب الحديث البي الاثير سميته بالدر النثير النع *

The date of composition, A.H. 907=AD. 1501, as given in the India Office copy (No. 1000), is not found in the present MS.

For other copies see Br. Mus., No. 1687; India Office, No. 1000; Bodleian, vol. ii, No. 208. See also Hâj. Khal., vol. vi, p. 403, and Brock., vol. i, p. 357.

Written in fair Arabian Naskh, within double red and blue ruled borders with an illuminated frontispiece.

Slightly worm-eaten. A few folios are wanting at the end.

Not dated; probably 18th century.

No. 1989.

foll. 50; lines 11; size $7\frac{1}{2} \times 5$; $5\frac{1}{4} \times 3$.

كتاب الصفات والحلى

KITÂB AŞ-SIFÂT WA'L-HILÂ.

A versified glossary of Arabic words, arranged according to subjects.

Author: Muḥammad bin 'Îsâ bin Muḥammad bin Asbag al-Azdî al-Qurtubî al-Malikî, better known as Ibn al-Munâşif محمد بن عبسى بن محمد بن اصبغ الازدى القرطدي المالكي الشهير بابن المناصف.

قال الشينج الفقية الاصام ابو عبد الله صحمد بن عيسى بن محمد بن اصبغ الازدى رحمة الله مجيبا لمن سدُله من اخوانه -

The author, Ibn al-Munasif, an illustrious poet and the author of several works, was born at Cordova; but he settled permanently at Tunis, where he died in A.H. 620=A.D. 1223. See Dustûr al-I'lâm, fol. 138^a, and Brock., vol. i, p. 497.

Other copies of the work are noticed in Berlin, No. 5370, and Escur., No. 518, under the title المذهبة في الشنات العلم.

The MS. was transcribed by Aḥmad bin Ibrâhîm bin Muḥammad bin Idrîs bin Bâbâ Juk bin Sha'bân bin 'Abdallâh (d. A.H. 725=A.D. 1324; see Lib. Cat., vol. v, part i. No. 151) for his own use.

Written in elegant Arabian Naskh, with vowel-points.

Dated the 23rd Ramadân, A.H. 684=A.D. 1285.

The title-page contains an *Ijâzah* (licence), granted by Muḥammad bin Jâbir bin Muḥammad al-Qaisî (d. A.H. 780=A.D. 1378) to his disciple, Kamâladdîn Abu'l-Fadl Muḥammad bin ash-Shaikh Jamâladdîn Ibrâhîm bin Maḥmûd of Halab, to the effect that he studied under him, besides the present work, the *Bugyat al-Âmâl fi'n-Nutg Bijami' Mustaqbilât al-Af'âl* of Abû Ja'far Aḥmad bin Yûsuf

al-Fihrî al-Lablî (d. A.H. 691=A.D. 1291; see No. 2104 below) in A.H. 747=A.D. 1346. Al-Qaisî himself traces his *Isnâd* through the following two intermediate links to Ibn al-Munâşif:—

- I. Ash-Shaikh Abû 'Abdallâh Muḥammad bin al-Qâsim al-Hadramî.
- II. Abu'l-Ḥajjâj Yûsuf bin Ibrâhîm al-Anṣârî al-Fihrî (d. A.H. 702=A.D. 1302; see Nafh aṭ-Tîb, vol. i, p. 441).

It is stated in a note at the end that the MS. was collated with a copy which was read by Muḥammad bin 'Abdarraḥîm bin 'Abdalwahhâb al-Khatîb as-Sulamî in the presence of Mu'înaddîn Abû Aḥmad Nâfi' bin Abî Muḥammad bin 'Abdal'azîz bin Aḥmad bin Nâfi' al-Qaisî, a disciple of Abû 'Abdallâh Muḥammad Ibn Sayyid an-Nâs al-Ya'murî, in Ramaḍân, A.H. 590=A.D. 1193.

No. 1990.

foll. 32; lines 13; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الحلبة

AL-HALBAH.

A valuable autograph and the unique copy of a rare work containing a list of the names of the pre-Islamic and Islamic horses of fame, with anecdotes and poetical quotations. The list contains, as stated in a note at the end, the names of 237 horses, including the eight horses belonging to the Prophet.

Author: Muḥammad bin 'Alî bin Kâmil معمد بن علي بن كامل. Beginning:—

الحمد لله الذي سخر كثيرا من الحيوان للعباد و شرف الخيل بان جعلها افضل معدود للجهاد و من على اوليائه اولى الباس و النجدة بما منحهم به من ارتباط الصانفات الجياد الني *

Nothing is known of the author's life. He wrote the present work, as he states in the colophon, in A.H. 687=A.D. 1288. He dedicated it to Aṣ-Ṣâḥib Tâjaddîn in the preface thus:—

و رأيت رغبة المقر العالى المولوى الاجلى العالمي العاملي العضدي الاثيري الجلالي الظهيري العادلي الكفيلي القوامي المتحدومي الوزيري

This Aṣ-Ṣâḥib Tâjaddîn, a nobleman of Cairo, was born in A.H. 640=A.D. 1242. Ibn Ḥajar al-'Asqalânî, in Ad-Durar al-Kâminah, vol. ii, fol. 242a, describes him as a man of noble character, eminent talent and vast learning. He was very fond of hunting and outdoor sports. He is praised by As-Sirâj al-Warrâq (d. A.H. 695=A.D. 1295), Ibn Dâniyâl (d. A.H. 711=A.D. 1311), and other poets of Egypt as a skilled horseman. He took part in several battles, and served as a Vizier under Al-Malik an-Nâşir Nâşiraddîn Muḥammad (A.H. 693-694=A.D. 1293-1294) of the Bahrî Mamlîk dynasty. He founded several religious and public institutions at Cairo and other towns of Egypt, and died in A.H. 707=A.D. 1307. For further particulars of his life see Mir'ât al-Janân, fol. 441a, and Ad-Durar al-Kâminah, vol. ii, fol. 242a.

The colophon reads thus:—

تم الكتاب بخط مؤلفه و جامعه محمد بن على بن كامل و كان الفراغ منه كتابة سنة سبع و سبعين و ستمائة *

According to a note on the title-page the MS, was transcribed by the author himself for the library of the aforesaid Aṣ-Ṣâḥib Tâjaddîn,

Written in fair Arabian Naskh, with a sprinkling of vowels. The headings are in red.

Dated A.H. 677=A.D. 1278.

Two fly-leaves at the end contain a note, in a different and much later hand, dealing with the twenty-four kinds of inauspicious horses.

A fly-leaf at the beginning contains a poem by the author in praise of the same Aṣ-Ṣâḥib Tâjaddîn, beginning as follows:—

The title-page contains, besides notes by several former owners of the MS., the signature of Muḥammad bin Muḥammad al-Qawṣûnî (d. A.H. 976=A.D. 1568; see Dustûr al-I'lâm, fol. 281a), the chief physician of Sulţân Sulaimân I (A.H. 926-974=A.D. 1519-1566) of the Ottoman dynasty, to whom the MS. belonged in A.H. 950=A.D. 1543.

No. 1991.

foll. 96; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

المصبلح المنبر في غريب الشرح الكببر

AL-MISBÂH AL-MUNÎR FÎ GARÎB ASH-SHARH AL-KABÎR.

A popular Arabic dictionary arranged under the initial letter. The present work is an enlargement of the author's own composition containing a collection of rare words occurring in Sharh Al Wajîz of Râfi'î (d. A.H. 623=A.D. 1226).

Author: Aḥmad bin Muḥammad al-Fayyûmî al-Muqrî محمد الفيرمي المقرع المقرع . He was born at Fayyûm, where he was brought up and educated. He received his education from Abû Ḥayyân al-Andalusî (d. a.h. 744=a.d. 1343), and made himself known as a philologist and elegant writer. He settled permanently at Ḥamât, where he was appointed Khaţîb (preacher) of Ad-Dahshah mosque founded by Al-Malik aṣ-Ṣâliḥ 'Imâdaddîn Ismâ'îl (a h. 743-746=a.d. 1342-1345) of the Bahrî Mamlîk dynasty. He died at Ḥamât some time after a.h. 770=a.d. 1368. See Ad-Durar al-Kâminah, vol. i, fol. 49°; Bugyat al-Wu'ât, fol. 132°; Brock., vol. ii, p. 25.

Beginning:—

قال العبد الفقير الى الله تعالى احمد بن محمد بن على المقري الفيومى عفا الله عنه الحمد لله رب العالمين و بعد فاني كنت جمعت كتابا في غريب شرح الوجيز للوافعي و اوسعت فيه من تصاريف الكلمة النر *

The date of composition, A.H. 734=A.D. 1333, as given in the Br. Mus. copy (No. 867), is not found in the present MS.

For other copies see Br. Mus. Suppl., Nos. 867–70; Berlin, No. 6976; Gotha, No. 406; Cairo, vol. iv, p. 187; Nûr 'Uşmânîyah, Nos. 4873–6; Âşafîyah, p. 1446.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1278, and in Bûlâq, A.H. 1281. It has been lithographed in Cawnpûr, A.H. 1288.

Written in fair Indian Naskb.

Dated A.H. 1273=A.D. 1857.

.امير على : Scribe

No. 1992.

foll. 83; lines 15; size 8×6 ; $5\frac{1}{4} \times 4$.

التعريفات

AT-TA'RÎFÂT.

A dictionary of philosophical terms, by As-Sayyid ash-Sharif 'Alî bin Muḥammad al-Jurjânî السبد الشريف علي بن معمد الجرجاني (d. A.H. 816=A.D. 1413; see Lib. ('at., vol. v, part ii, No. 356).

Beginning:—

الحمد لله حمدة و الصلوة على خير خلقه محمد و آله و بعد فهذه تعريفات جمعتها و اصطلاحات اخدتها ص كتب القوم و رتبتها على حروف الهجاء ص الالف و الباء الى الياء النج *

The work was edited and published by Flügel, Leipzig, 1845. Since then it has been repeatedly printed in Cairo and Constantinople. See Brock., vol. ii, p. 216.

For other copies see Br. Mus. Suppl., Nos. 870-3: Berlin, Nos. 5378-9; Leyden, Nos. 84-7; Cairo, vol. iv, p. 166; Waliaddîn, No. 3098; Râmpûr, p. 508.

Written in fair Indian Naskh. Fol. 10, which should come in its proper order, has been wrongly placed at the end.

Dated Friday, the 2nd Rabî' II, A.H. 1245=A.D. 1829.

A fly-leaf at the beginning contains three prayers to be recited in the month of Ramadân.

No. 1993.

foll. 351; lines 31; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

القاموس المحيط

AL-QÂMÛS AL-MUḤÎŢ.

The well-known dictionary of Majdaddin Abu't-Ţâhir Muḥammad bin Ya'qûb al-Fîrûzâbâdî مجد الدبن ابو الطاهر محمد بن ; complete in two separate volumes.

Vol. I.

Beginning:-

الحمد لله مغطق البلغاء باللغئ في البوادى و مودع اللسان السن

اللسن الهوادي النح *

The author, Al-Fîrûzâbâdî, a philologist of the highest reputation, was born at Gâzarûn, a town near Shîrâz, A.H. 729=A.D. 1328. He traces his descent through his ancestor Abû Ishâq ash-Shîrâzî (d. A.H. 476=A.D. 1083; see Brock., vol. i, p. 387) to Abû Bakr, the first Caliph. After receiving his early education at Shîrâz he proceeded to Wasit and thence to Bagdad, in A.H. 745=A.D. 1344, for advanced studies. In A.H. 750=A.D. 1349 he attended the lectures of Taqîaddîn as-Subkî (d. A.H. 756=A.D. 1355), whom he accompanied to Jerusalem, where he served for ten years as a professor. In A.H. 770=A.D. 1368 we find him at Mecca, which he left, after a stay of fifteen years, for India. He remained at Delhi for five years, and then returned to Mecca to pass there another ten years of his life. He visited the court of the celebrated Tîmûr, who received him with marks of respect and favour. In A.H. 797=A.D. 1394 he was appointed Qâdi'l-Qudât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zabîd, where he died on the 12th Shawwâl, A.H. 817=A.D. 1414. For further particulars of his life see Raihanat al-Alibba, fol. 109; Ash-Shaqa'iq an-Nu'maniyah, vol. i, p. 92; Tâj al-'Arûs, vol. i, p. 13; Dustûr al-I'lâm, fol. 104a; Bugyat al-Wu'ât, fol. 89ª; Mu'jam of 1bn Fahd, fol. 287ª; Tabaqât by Ibn Qâdî Shuhbah, fol. 196a; Tâj aṭ-Ṭabaqât, vol. ix, fol. 84a; Brock., vol. ii, pp. 181-183.

For other copies see India Office, No. 1005; Berlin, No. 6972; Paris, Nos. 4263-77; Br. Mus. Suppl., No. 874; Leyden, No. 91; Cairo, vol. iv, p. 177; Walîaddîn, Nos. 3134-7; Bashîr Âġâ, Nos. 636-7; Nûr 'Uşmânîyah, Nos. 4786-4810; Kûprîlîzâdah, Nos. 1556-9;

Ayâ Şûfiyah, Nos. 4717–29; Yenî, Nos. 1139–45; Ḥamîdîyah, Nos. 1409–15; Râmpûr, p. 513; Bûhâr, Lib. Cat., vol. ii, No. 372; Âşafîyah, p. 1438.

The work has been thrice printed, viz., in Calcutta, 1817; in Bûlâq, A.H. 1289; and in Cairo, A.H. 1281. It has been twice lithographed in India, viz., in Bombay, A.H. 1272, and in Lucknow, 1885.

For abridgments and commentaries see Ḥâj. Khal., vol. iv, p. 492. The present volume extends to the end of باب الفاد. The last word explained is يضفن.

Written in beautiful Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The words explained are alternately in thick red and black. The headings of the chapters are in white on a gold ground, enclosed within rich borders.

Not dated; probably 16th century.

The first eight folios contain a commentary on the preface of Al-Qâmûs, by 'Îsâ bin 'Abdarrahîm; see No. 1996 below, where the present commentary is described.

No. 1994.

foll, 367; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with ياب الطاء

Written in the same hand as the above, with a decorated 'Unwan. Not dated; probably 16th century.

No. 1995.

foll. 590; lines 27; size $10\frac{1}{4} \times 6$; 8×4 .

The Same.

Another copy of Al-Qâmûs, complete in one volume, beginning as the first volume of the copy noticed above.

Written in fine Naskh, within gold and coloured ruled borders; with a double-page decorated 'Unwân.

Not dated; probably 18th century.

No. 1996.

foll. 10; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

شرح خطبة القاموس

SHARHU KHUŢBAT AL-QÂMÛS.

A commentary upon the preface of $Al ext{-}Q\hat{a}m\hat{u}s$, by 'Îsâ bin 'Abdarraḥîm عيسي بن عبد الرحيم .

Beginning:-

الحمد لله و سلام على عبادة الدين اصطفى و بميامنهم يزول قلق الريب و تحصل طمانية اليقين و الشفا و بعد فقد سألني بعض الاخوان من اعيان الزمان ان اشرح لهم خطبة القاموس لما فيها من الغرابة فكتبت لها شرحا يزيل خفاها بذكر غريبها و استعاراتها النو *

The commentary is the same as that found at the beginning of Al-Qâmûs (No. 1993 above).

Written in fine Naskh, with quotations from the text in red.

Not dated; probably 19th century.

An inscription of Lisân as Sultan Maḥmûd ad Dawlâh Munshî Muḥammad 'Alî Khânî Khân Bahadur, dated 1278, is found on the title-page. There are many MSS. from his collection in the Library. For the inscription of the same name see Lib. Cat., vol. xix, part ii, No. 1378.

No. 1997.

foll. 54; lines 25; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

شرح القاموس

SHARḤ AL-QÂMÛS.

A short fragment of an anonymous commentary on Al- $Q\hat{a}m\hat{u}s$. Beginning:—

باب الهمزة فصل الهمزة الاباءة كعباءة بالمد و الفتح بوزن سلامة النم *

The copy contains the first chapter, viz., ماب الهمورة, and a portion of the last chapter, viz., عاب الياء و الواو. The MS. breaks off abruptly thus:—

قال الرضي كلمة او في الخبر لها ثلثة معان الشك و الايهام و التفصيل في الامر له معنيان التخبير *

Written in beautiful Indian Naskb, with quotations from the text in red. Foll. 41^b-42^a are blank.

Not dated; probably 18th century.

No. 1998.

foll. 204; lines 19; size 9×5 ; $5\frac{1}{2} \times 4$.

جواهر اللغة

JAWÂHIR AL-LUGAT.

An old and correct copy of a dictionary of medical terms, by Muḥammad bin Yûsuf aṭ-Ṭabib al-Harawî معمد بن يوسف الطبيعة, a physician of Harât. Nothing is known of his life, or his precise dates. The latest authority, to whom he refers on fol. 78^b, is lbn Ḥajar al-ʿAsqalânî (d. A.II. 852=A.D. 1448).

Beginning --

حمدا لعلام اعطى ذرى الانهام تحقيق دقائق اللغات العربية و شكرا لوهاب ابدى على اولى الالبات تدقيق حقائق اللكات الادبية و بعد فيقول العبد الفقير المحتاج الى الله القوى محمد بن يوسف الطبيب الهروى لما كان علم الطب اشد مما يحتاج البه الطالبون اشتغالا لكونه وسيلة الى الصحة المبتذية عليها العبادة المفضية الى سعادة الدارين مآلا..... و سميتما جواهر اللغة النو *

Finding no lexicon exclusively devoted to the technical terms used in medicine, the author wrote the present work, extracting his material from the following books:—

- ; الموحوز (iv) ; التحاوى الكبير (iii) ; القانون (ii) ; الشفاء (i) ; المغام (vi) ; القاموس (viii) ; القاموس (viii) ; القاموس (viii) ; المغام (viii) ; الديوان (xii) ; التاج (xii) ; المهذب (xi) ; المعرب (xii) . الصحاح (xiv) .
- The present copy does not contain the name of the Wazîr Zâhiraddîn Muḥammad Amîr Beg, to whom, according to India Office, No. 1024, the work was dedicated.

VOL. XX.

The dictionary is arranged according to the first and second letters of the words explained.

The colophon reads thus:-

تمت [تم] الكتاب بعون الملك الوهاب وحسن توفيقه وصلى الله على خير خلقه محمد العوبى الهاشمى و آله الطاهوين واصحابه الراشدين فى شهور سنة ثلثين و تسعمائة ببلدة فاخرة هراة صانها الله تعالى عن الآفات اللهم اغفر لصاحبه و جامعه و كاتبه و قارية آمين يا رب العالمين *

According to the colophon quoted above the MS, was transcribed at Harât in A.H. 930=A.D. 1523.

Copies of the work are noticed in India Office, Nos. 1024-5, and Berlin, No. 6239, under the title: بعر الجراهر, but the title noted above is that given by the author himself (see preface quoted above). The work has been printed in Calcutta.

Written in Nasta'lîq. The words to be explained are in red. Water-stained and slightly worm-eaten.

The title-page contains, besides the signature of a certain Abû Sa'îd, dated A.H. 985=A.D. 1577, the following three seals:--

- 1. A seal bearing the name of Muḥammad Shafi' Khân, the servant of 'Âlamgîr Bâdshâh (A.H. 1068-1118=A.D. 1657-1706).
- 2. A seal bearing the name of a certain Muḥammad Naqî Khân, dated A.H. 1103=A.D. 1691.
- 3. A seal bearing the name of Ḥakîm al-Mulk 'Alawî $\underline{\text{Kh}}$ ân (d. A.H. 1162=A.D. 1748), the celebrated physician of the Emperor Muḥammad $\underline{\text{Sh}}$ âh.

No. 1999.

foll. 108; lines 32; size 11×9 ; $8 \times 5\frac{1}{2}$.

المزهر في علوم اللغة

AL-MUZHIR FÎ 'ULÛM AL-LUGAT.

The well-known lexicographical work of Abu'l-Fadl Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûtî ابو الفضل جلال الدين عبد الرحمن (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:-

الحمد لله خالق الالسن و اللغات واضع الالفاظ للمعانى بحسب ما اقتضته حكمة البالغات النو *

The work has been printed at Bûlâq with the title Ai-Muzhir, A.H. 1282. There is a difference of opinion as to whether the work should be called Al-Muzhir or Al-Mizhar. Here the former form, by which the work is generally known, has been adopted.

For other copies see Berlin, No. 6772; Leyden, Nos. 95-7; Paris, Nos. 3984-6; Br. Mus. Suppl., No. 879; Râmpûr, p. 517.

Written in fair Arabian Naskh, with some marginal notes. Slightly worm-eaten.

Not dated; probably 17th century.

The title-page contains, besides a note by a certain Muḥammad bin Aḥmad bin Bâqir, regarding his purchase of the MS. in A.H. 1277 = A.D. 1860, the scals of Muḥammad Shâh Bâdshâh Ġâzî (A.H. 1131-1161=A.H. 1718-1748), the Emperor of Delhi, and a certain Muḥammad Mahdî.

No. 2000

foll. 208; lines 31; size 11×9 ; $7\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh. Foll. 110–208 are supplied in a later hand. Fol. 14^b contains a large gap.

Not dated; probably 18th century.

The title-page contains notes by several former owners about their purchase of the MS.

No. 2001.

foll. 685; lines 29; size $12 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

مجمع بحار الانوار في غرائب التنزيل و لطائف الاخبار

MAJMA'U BIḤÂR AL-ANWÂR FÎ ĠARÂ'IB AT-TANZÎL WA LAṬÂ'IF AL-AKḤBÂR.

A large dictionary of the rare words occurring in the Qurân and in the Hadîş.

Author: Muḥammad bin Tāhir bin 'Alî aş-Ṣiddîqî al-Fattanî معمد بن طاهر بن على الصديقى الفتنى (d. A.H. 986=A.D. 1578; see Lib. Cat., vol. v, part ii, No. 315).

Beginning:-

الحمد لله الذي هدانا لهذا و ماكفا لفهندي لولا أن هدانا الله لقد

The preface includes a dedication to Shaikh 'Alî al-Muttaqî (d. A.H. 975 = A.D. 1567), a teacher of the author.

For other copies see India Office, No. 1023; Br. Mus., Nos. 1688-9.

The work was lithographed in India, A.H. 1283.

Written in beautiful Indian Naskh, with a double-page 'Unwân and an illuminated frontispiece, within yellow and black ruled borders. The headings are in red.

Not dated; probably 17th century.

The title-page contains, besides a short biographical notice of the author extracted from the Akhbâr al-Akhyâr of Shaikh 'Abdalḥaqq, the seals of Bâdshâh 'Âlamgîr Čâzî (A.H. 1068–1118=A.D. 1657–1706) and the inscription Lisân as-Sulţân Maḥmûd ad-Dawlah Munshi Muḥammad Ṣafdar 'Alī Khân Bahâdur. For the inscription of the same name see No. 1996 above.

No. 2002.

foll. 377; lines 25; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

An incomplete copy of the preceding work. It opens abruptly towards the end of the chapter باب الغين مع الراء with the following words:—

Written in fair Naskh, within gold and black ruled borders. The headings are in red.

Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 2003.

foll. 17; lines 22; size 8×5 ; 7×4 .

المنظومة

AL-MANZÛMAH.

The unique copy of a versified dictionary of such words as are written in a similar way and are therefore liable to be confused with each other.

Author: Jamâladdîn Abû 'Abdallâh Muḥammad bin Abî Bakr bin 'Abdallâh al-Ashkhar al-Yamanî جمال الدين ابو عند الله معمد بن ابن الله الاشخر البمني (d. A.H. 991=A.D. 1583; see Lib. Cat., vol. xv, No. 1017).

Beginning:-

The work ends thus:--

The MS, was transcribed at Hudaidah in A.H. 1250=A.D. 1834. Written in a rather cursive Naskh, with a sprinkling of vowel-points.

No. 2004.

foll. 335; lines 25; size 12×18 ; 6×5 .

مجمع البحرين و مطلع النيرين

MAJMA' AL-BAḤRAIN WA MAṬLA' AN-NAYYIRAIN.

A valuable copy of a dictionary of rare words used in the Qurân and in the Ḥadîş complete in two separate volumes, written during the lifetime of the author.

Author: Fakhraddîn bin Muḥammad bin 'Alî at-Ṭarîḥ an-Najafî . فخر الدين بن محمد بن على الطويع النجفى.

Vol. I.

Beginning:-

الحمد لمن خلق الانسان و علمة البيان و التبيان و اوضح له الهدى و الايمان الني *

The author, a lexicographer of considerable reputation, who belonged to the Shî'ah sect, flourished in the latter part of the 11th century of the Hijrah. He completed the present work, as stated at the end, on Tuesday, the 6th Rajab, A.H. 1079=A.D. 1668. See Kashf al-Ḥujub, fol. 130a, and Brock., vol. ii, p. 286.

Among the sources of the present compilation mentioned in the introduction we find Aṣ-Ṣaḥāḥ of Al-Jawharî (No. 1966 above), Al-Ġarîbain of Al-Harawî (No. 1968 above), Ad-Durr an-Naṣîr of As-Suyûţî (No. 1988 above), An-Nihâyah of Ibn al-Aṣîr (No. 1985 above), Shams al-'Ulûm of Naṣḥwân al-Ḥimyarî (No. 1981 above), Al-Qâmûs of Al-Fîrûzâbâdî (No. 1993 above), Majma'u Bihâr al-Anwâr of Al-Fattanî (No. 2001 above), Fâ'iq al-Lugat of Az-Zamakh-ṣḥarî (No. 1980 above), Asâs al Balâgat of the same (No. 1979 above), Mujmal al-Lugat of Aḥmad bin Fâris al-Qazwînî (d. A.H. 395=A.D. 1005; Hâj. Khal., vol. v, p. 406), Al-Mugrib of An-Nâṣir bin 'Abd as-Sayyid al-Muṭarrizî (d. A.H. 610=A.D. 1213; ibid., p. 648), Ġarîb al-Lugat of Ad-Dârquṭnî (d. A.H. 385=A.D. 995; ibid., vol. iv, p. 332), and a commentary on the Nahj al-Balâgah of Aṣḥ-Ṣḥarîf ar-Raḍî (d. A.H. 406=A.D. 1015).

The present volume ends with the letter).

For other copies see Berlin, Nos. 1665-6; Cairo, vol. iv, p. 182; and Nûr 'Uşmânîyah, No. 4856.

Written in bold Naskh, with marginal corrections. The words explained are in red.

Not dated; apparently 11th century A.H., since the words المؤلف مدظله in the colophon of the second volume (No. 2005 below) tell us that both volumes were written in the lifetime of the author.

No. 2005.

foll. 267; lines 25; size 12×8 ; 6×5 .

The Same.

Vol. II.

. كتاب الزاء The second volume of the same work, beginning with

The colophon reads thus:—

هذه صورة ما كتبه المؤلف مدظله و رفع فى درجات المقربين محله - تم هذا الكتاب على يدمؤلفه فخر الدين ولد محمد على طريح الذجفى يوم الثلثاء سادس شهر رجب سنة تسع و سبعين بعد الالف من الهجرة حامدا مصليا مسلما و الحمد لله *

The colophon is followed by a note stating that the MS. was collated with the original.

Written in the same hand as the first volume.

Not dated; evidently 11th century A.H.

No. 2006.

foll. 228; lines 27; size $12\frac{1}{4} \times 8$; $9 \times 5\frac{1}{2}$.

The Same.

Vol. II.

Another copy of the second volume of the same work beginning as the above.

The colophon runs thus:--

و نقلت هده النسخة من نسخة ابن المصنف ما كتبه هكدا - وقد كتبت هذه النسخة الجليلة من نسخة نقل من نسخة ابن المصنف بيده يوم الثانى و العشرين من شعبان سنة ١١٩٨ و نقلت هذه النسخة من النسخة المذكورة بيد عبد الله الراجى من الله بحق ابى عبد الله فى سنة ١٢٩١ هجرى وفت بحويل نو روز شهر شعبان بتاريخ ١١ *

From this it appears that the original of the present copy is the copy dated A.H. 1198 transcribed by the son of the author.

Written in Indian Nasta'lîq. The headings are in red. Slightly worm-eaten.

Dated A.H. 1241=A.D. 1825.

Scribe: عبد الله

No. 2007.

foll. 349; lines 31; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

الكليات

AL-KULLÎYÂT.

A dictionary of technical terms, by Abu'l-Baqâ' al-Ḥusain al-Kaffawî as-Sayyid Ayyûb ابو البقاء الحسين الكفوى السيد ابوب.

Beginning:—

خیر منطوق به امام کل مقال و افضل مصدر به کل کتاب فی کل

حال مقدمة تذريل القرآن النع *

The author, Al-Kaffawî, was born at Kaffah (a town in Krim) in A.H. 1029=A.D. 1619. He succeeded his father in the post of Muftî and was invited by the chief Wazîr, Muḥammad Pāshā (d. A.H. 1072=A.D. 1661), to Constantinople. The Wazîr appointed him Qâqî first of Birkah, and later of Philippopel. A few years later he incurred the displeasure of the Wazîr and was banished to his native town. On the intercession of Salîm Jirâ'î, the Khân of Krim, he obtained, after twelve years' banishment, permission to settle down in Istenia on the Bosphorus, where he died in A.H. 1094=A.D. 1682. See Brock., vol. ii, p. 454.

The preface includes a dedication to Mustafâ Pâshâ (d. а.н. 1095 = а.р. 1683; see Khulâsat al-Aşar, vol. iv, p. 397).

For other copies see Wien, No. 89; Cairo, vol. iv, p. 180; Hamîdîyah, No. 1419; Walîaddîn, Nos. 3141-2; Ayâ Şûfîyah, Nos. 4733-4; Aşafiyah, p. 1442; Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A.H. 1253 and 1255.

Written in small Turkish Nasta'liq, with a decorated 'Unwân in blue and gold.

Dated A.H. 1245=A.D. 1829.

Scribe: مصطفئ بن عبد الله.

No. 2008.

foll. 369; lines 22; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

The MS. was transcribed by a certain Râdhe Lal at the instance of one Mawlawî Hakîm Anwar 'Alî.

Written in Indian Nasta'liq, within double red and blue ruled borders.

Dated A.H. 1279=A.D. 1862.

No. 2009.

foll. 738; lines 21; size 13×8 : 10×5 .

كشاف اصطلاحات الفنون

KASHSHÂFU IŞŢILÂHÂT AL-FUNÛN.

A well-known and useful dictionary of the technical terms of all the branches of Arabic literature, by Muḥammad A'lâ bin Shaikh 'Alî bin Qâḍî Muḥammad Ḥâmid bin Muḥammad Ṣâbir al-Fârûqî ath-Thânwî معمد على بن شيخ على بن قاضى معمد حامد بن معمد مايل بن شيخ على بن قاضى معمد مادر ,an Indian scholar of considerable repute who flourished in the middle of the 12th century of the Hijrah.

Beginning: --

الحمد لله الدى خلق الانسان و علمه البيان و خصصه بروائع الاحسان النح *

In the preface the author tells us that it was while he was studying under his father that he felt the need of a dictionary of the technical terms of all the branches of Arabic literature, and therefore formed the project of writing the present work. After completing his education he began to collect his material, and finally completed the work in A.H. 1158=A.D. 1745. The title of the work is a chronogram for the date of its composition.

The work is divided into two parts. The first, which forms the bulk of the work, contains Arabic words explained in Arabic. The second part contains some Persian words explained in Persian.

The colophon reads thus:—

فد وقع الفراغ من تحرير هذا الكتاب مسمى بكشاف اصطلاحات الفغون فى تاريخ عشر شهر جمادى الثانى يوم بنجشنبه وفت الفجر سنة ١٢٢٨ من هجرة النبى على الله عليه وسلم مطابق سنه ٧ اكبرشاه بادشاه غازى [در] شاهجهان آباد تمت تمام شد *

According to this the MS. was transcribed at Shâhjahânâbâd (Delhi) in the 7th year of the reign of Muḥammad Akbar II (A.H. 1221-1253=A.D. 1806-1837).

The work has been printed in Bibl. Ind. Series, Asiatic Society of Bengal, Calcutta, 1862.

Written in fair Indian Nasta'lîq. The words explained are in red.

Dated Thursday, the 10th Jumâdâ II, A.H. 1228=A.D. 1813.

No. 2010.

foll. 519; lines 21; size 11×7 ; $9 \times 4\frac{1}{2}$.

دستور العلماء

DUSTÛR AL-'ULAMÂ'.

The unique copy of a dictionary of the technical terms of all the branches of Arabic literature, by 'Abdannabî bin Qâdî 'Abdarrasûl لمعبدالنبي بن قاضي عبد الرسول, an Indian scholar, belonging to Ahmadnagar, a town in the district of Aurangâbâd. He completed the present work, as he states at the end, at his native town on Friday, the 14th Muharram, A.H. 1173=A.D. 1759. The date of his death is not known.

Beginning:-

The dictionary is arranged and subdivided according to the first and second letters of the words explained.

-: The dictionary ends on fol. 517b with the following colophon:

اعلموا ان المسائل و الدلائل و التحقيقات و التدقيقات و السوالات
و الجوابات غير متناهية فمن ادعى الاحاطة فقد خسر خسرانا مبينا
...... و ختمت بحسن توفيقه هذا الكتاب يوم الجمعة رابع

عشر من المحرم الحرام المنتظم في سلك شهور الف و مائة و ثلث و سبعين من الهجرة المقدسة في البلدة الطيبة احمد فكر من مضافات او رذك آباد خجسته بغياد الحمد لله رب العالمين و الصلوة و السلام على سيد الموسلين و آله الطيبين و اصحابة الطاهرين و التابعين و تبع التابعين اجمعين *

The above colophon is followed by two Persian poems in praise of the present work. The first begins thus:—

The beginning of the other is as follows:-

In both the poems the author complains of the sufferings which Muslims of Ahmadnagar have had to sustain at the hands of the ruler of the place, whom he describes as an enemy of Islam.

Written in fair Indian Nasta'lîq, within double red ruled borders. The headings are in red.

Not dated; probably 18th century.

GRAMMAR.

No. 2011.

foll. 342; lines 25; size $8\frac{1}{5} \times 3\frac{1}{2}$; $6\frac{1}{2} \times 12\frac{1}{4}$.

كتاب سيبويه

KITÂBU SÎBAWAIH.

A well-known work on Arabic Grammar, by Abû Bishr 'Amr bin Uşmân bin Qanbar, better known as Sîbawaih الوبشر عمرو بن عثمان . He was a pupil of the famous grammarian Al-Khalîl (d. A.H. 175=A.D. 791). His work, which became known as

'The Book of Sîbawaih', the oldest composition on Arabic Grammar, acquired an unparalleled fame, and became one of the greatest of the authorities on which the later writers rely. The dates given for his death range from A.H. 166=A.D. 782 to A.H. 194=A.D. 809. See Kitâb al-Fihrist by Ibn Nadîm, p. 51; Nuzhat al-Alıbbâ', fol. 27a; Yâqût, vol. vi, p. 80; Buğyat al-Wu'ât, fol. 294b; Dustûr al-I'lâm, fol. 65a; Brock., vol. i, p. 101. We prefer A.H. 180=A.D. 796 to other dates; see Ibn Khallikân (De Slane's translation, vol. ii, p. 396), where reliable authorities are cited for the date given above.

Beginning:-

Foll. 1^b–3^a contain a preface by one Abû Ja'far Aḥmad bin Muḥammad, who appears to be no other than Aḥmad bin Muḥammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Naḥwî at-Ṭabarî. This Abû Ja'far, a grammarian of some reputation, flourished in the earlier part of the 4th century of the Hijrah. See Yâqût, vol. ii, p 60, and Kitâb al-Fihrist by Ibn Nadîm. p. 60. The preface begins thus:

الحمد لله الدى افتتع كتابه بالحمد و جعله آخر دعاء اهل جنته فقال جلّ ثناؤلا و آخر دعواهم ان الحمد لله وب العالمين و صلى الله على محمد خاتم النبيين و على آله الطيبين قال ابو جعفر احمد بن محمد لم يزل اهل العربية يبضلون [Sic يُفضلون] كتاب ابى بشر النج *

For other copies see Berlin, Nos. 6457-9; Kûprîlîzâdah, No. 1500; Ayâ Şûfîyah, Nos. 4573-5; Ḥamîdîyah, Nos. 1326-7; Walîaddîn, No. 3027; Nûr 'Uşmânîyah, Nos. 4625-8; Cairo, vol. iv, p. 89; Râmpûr, p. 553. For commentaries see Hâj. Khal., vol. v, p. 97.

The work has been edited and published by H. Derenbourg, Paris, 1883. It has also been printed in India under the title 'Al-Kitâb, published by authority for the Board of Examiners, Calcutta, 1887.

Written in fair Naskh, within gold and black ruled borders. Not dated; probably 17th century.

GRAMMAR. 45

No. 2012.

foll. 206; lines 23; size $4\frac{1}{4} \times 8$; $6\frac{1}{2} \times 10$.

شرح الجمل

SHARH AL-JUMAL.

A very old and the unique copy of an anonymous commentary on *Al-Jumal*, a very instructive work on grammar, by Abu'l-Qâsim Az-Zajjâjî.

In a note on the title-page, in a much later hand, the work is described as a commentary on 'Abdalqâhir al-Jurjanî's Al-Jumal by Imâm Abu'l-Ḥasan Ibn 'Uṣfûr (d. A.H. 669=A.D. 1270); but the facts that on folio 182^a the author explicitly calls the author of the text Abu'l-Qâsim Az-Zajjâjî and that the present copy was transcribed in A.H. 575=A.D. 1179 (i.e., long before the birth of Ibn 'Uṣfûr) are evidence that the present work is a commentary on Az-Zajjâjî's Al-Jumal by an author who lived before A.H. 575=A.D. 1879

The author of the text, Abu'l-Qâsim 'Abdarraḥmân bin Isḥâq az-Zajjâjî, a pupil of Abû Isḥâq Ibrâhîm az-Zajjâj (d. A.H. 310=A.D. 922) and a grammarian of great talent and repute, was born at Nihâwand. He studied at Baġdâd and passed his life as a teacher, at first at Damascus and later on at Tabarîyah, where he died in A.H. 337=A.D. 948. For further particulars of his life see Ibn Khallikân (De Slane's translation, vol. ii, p. 92); Nuzhat al-Alibbâ', fol. 142ª; Buġyat al-Wu'ât, fol. 233b; Dustûr al-I'lâm, fol. 57b; Brock., vol. i, p. 110.

Beginning:-

قال ابو انقاسم افسام الكلام ثلاثة اسم و فعل و حرف - افسام الكلام مضاف و مضاف حتى مضاف و مضاف اليه و لا يعلم المضاف من حيث هو مضاف حتى يعلم ما اضيف اليه اذا الكلام بالفظر الى اللغة لفظ مشترك بين معان كثيرة النم *

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Fol. 195a.	اب حبدا
Fol. 196a.	باب الفاعلين [و] المفعولين الذين بفعل كل واحد منهما
	لصاحبه مثل ما بفعل به الأخر *
Fol. 200b.	داب ما يجوز تقديمه من المضمر على الظاهر و ما لا بجوز
Fol. 204 ^b .	باب اضافة المصدر الى ما بعده

باب اضافة المصدر الى ما بعده

No other copy of the present commentary is known.

For copies of Az-Zajjājî's text see Berlin, No. 6461; Escur., Nos. 30, 108; Alger, Nos. 38-9; Kûprîlîzâdah, No. 1462; Yenî, No. 1062; Ḥamîdîyah, Nos. 1277-9. See also Hâj. Khal., vol. ii, p. 625.

The colophon, written in a different and apparently much later hand, runs thus:—

تمت [تم] هذا الكتاب بعون الملك الوهاب وكان الفراغ من نسخه فى ثلاثة و عشرون [عشرين] صحرم الحرام من شهور سنة خمس مائة [و] خمسة و سبعون [سبعين] من الهجرة النبوية و صلى الله على خير البرية و الله تعالى اعلم *

Written in old Arabian Naskh. The last four folios are water-stained.

Dated the 3rd Muharram, A.H. 575=A.D. 1179.

No. 2013.

foll. 126; lines 19; size $4\frac{1}{4} \times 7\frac{1}{4}$; $6\frac{1}{4} \times 9$.

الايضاح

AL-'ÎDÂH.

A very fine and old copy of Al-'Idâh, a well-known work on grammar by Abû 'Alî al-Ḥasan bin 'Abdalġaffâr al-Fârisî ابو على الحسن (d. A.H. 377=A.D. 987; see Lib. Cat., vol. xviii, part i, No. 1211). It was composed for 'Adudaddawlah Abû Shujâ' Khusraw (A.H. 338-372=A.D. 949-982), the second ruler of the Buwaihids of Persia.

Beginning:

الحمد لله رب العالمين و صلواته على سيدنا محمد خاتم الغبيين و آله الجمعين اما على إثر ذلك اطال الله بقاء الامير الجليل عضد الدولة مولانا و ادام عزة و تأثيدة و نصرة و تمكينه و اسبغ عليه طولة و فضله فانى جمعت في هذا الكتاب ابوابا من العربية النح *

The present work is divided into two parts. The first part, which consists of 160 chapters, deals with syntax and ends on fol. 73° with the following colophon:—

تم الجزء الاول من الكتاب الموسوم بكتاب الايضاح على يد الفقير الى الله تعالى على بن محمد بن على دن عبد الله و وافق الفواغ مذه يوم الاربعاء في العشر الاوسط من شهر صفر من شهور سنة تسع و تسعين و خمس مائة فالحمد لله رب العالمين و صلواته على خير خلفه محمد الذبى و آله الطاهرين اجمعين *

The second part, which contains altogether 36 chapters, deals with etymology and begins on fol. 74^a thus:—

الحمد لله رب العالمين الدى جعل حمده فانحة كتابه و خاتمة دعوى اوليائه فى جنته فقال و آخر دعواهم ان الحمد لله رب العالمين النج *

For other copies see Escur., Nos. 42-3, 125, 194; Kûprîlîzâdah, Nos. 1456-7; Walîaddîn, No. 2903; Ayâ Şûfiyah, No. 4451. See also Brock., vol. i, p. 113; and Ḥâj. Khal., vol. i, p. 511.

Written in good and fully vocalised Naskh. Both the parts appear to have been written by the same hand though the name of the scribe appears only in the colophon attached to the first part.

Dated A.H. 599=A.D. 1202.

على بن محمد بن على بن عبد الله : Scribe

No. 2014.

foll. 160; lines 25; size $4\frac{1}{4} \times 8$; $6\frac{1}{2} \times 9\frac{1}{4}$.

شرح الابضاح

SHARH AL-'ÎDAH.

The unique copy of a commentary on the preceding work. Neither the commentary nor its author is mentioned in any catalogue.

The name of the author is not revealed anywhere in the body of the MS., but the following note on the title-page by a scholar, who appears to have studied the work, indicates that, in the course of his reading the *Miftâḥ* of As-Sakkâkî (d. A.H. 626=A.D. 1228; see No. 2142 below), he found in the chapter on عاشا and عاشا a passage which led him to believe that the author was Imâm Ibn al-Bannâ' al-Miṣrî:—

و أما أسم الشارح فلا أدرى حقيقته بل كان أحد من أَنَّمة النَّحاة الثَّقاة الثَّقاة النَّما الذي فهم من عبارة المفتاح للسكاكي في بعدث ما عدا و حاشا أن هذا الشرح ... للامام البذاء المصرى الشهير بذلك *

This Ibn al-Bannâ', whose full name is Abû 'Alî Ḥasan bin Aḥmad bin 'Abdallâh bin al-Bannâ' al-Muqrî الو على حسن بن الجناء العقرمي was a jurist of the Ḥanbalî sect. He was born, according to Abû Ya'lâ, Ṭabaqât al-Ḥanâbilah, fol. 266a, in A.H. 396=A.D. 1005. He studied under Abu'l-Qâsim 'Abdalmalik bin Muḥammad bin Aḥmad Ibn Bishrân (d. A.H. 430=A.D. 1038), to whom he refers in the present work on fol. 208b thus:—

اعلم ان ابا على ما ذكر بات الذدبة في كتاب الايضاح خدمة للسلطان لانه صففه لعضد الدولة فنزهه عنه الا انى درست على شيخى ابى القاسم هذا الباب من اللمع لابن جنّى و سألته مع ذلك عن مسائل الاخفش في الأوسط *

Ibn al-Bannâ' is said to have composed 150 works, of which the commentary on Al-'Idâh is specially noted by Yâqût (Irshâd al-Arîb, vol. iii, p. 25). He died in A.H. 471=A.D. 1078. See Țabaqât al-Ḥanâbilah by Ibn Rajab al-Hanbalî, vol. i, fol. 10^a; Ad-Dahabî's Ṭabaqât al-Qurrâ', fol. 97^b; Buèyat al-Wu'ât, fol. 170^a.

Beginning: -

قال ابو على الكلام يأتلف من ثلاثة اشياء اسم و فعل و حرف و لم يرد به ان الكلام لا يفيد و لا يأتاف الا بمجموع هذه الثلاثة التح *

The work is divided into two parts. The first part ends on fol. 133^b with the following colophon:—

و هذه النسخة منقولة من نسخة تاريخ الفراغ من نسخها في العشر الاواخر من ربيع الاول سنة تسعين و خمسمائة من الهجرة النبوية و هي مقابلة على الاصل و ذلك على يدكانبها الفقير عبد الله بن ابراهيم VOL. XX.

The second part begins on fol. 135b thus:-

باب الظروف من المكان اعلم أن المكان هو ما استقر فيه أو تصرف

عليه النج *

Fol. 135^a also contains a note, probably by the scholar noted above, referring to the identification of the author of the commentary.

It appears from the colophons of both the parts that the MS. was transcribed from a copy, dated A.H. 590=A.D. 1193, belonging to the Mîrîyah Library of Egypt.

Written in Arabian Naskh.

Dated A.H. 1296=A.D. 1878.

. عبد الله بن الواهيم الوصواني : Scribe

No. 2015.

foll. 199; lines 33; size $5\frac{1}{4} \times 9\frac{1}{4}$; $8\frac{1}{4} \times 12$.

الخصائص

AL-KHAŞÂ'IŞ.

A work on the principles of syntax, by Abu'l-Fath 'Uşmân bin Jinnî al-Mawṣilî ابو العتم عثمان بن جنى الموصلى (d. A.H. 392=A.D. 1001; see Lib. Cat., vol. xviii, part i, No. 1213). The work is of great help to Orientalists in their investigations into the development of the history of Arabie grammar.

Beginning:—

الحمد للله الواحد العدل القديم هذا اطال الله بقاء صولانا الملك المذصور المؤيد بهاء الدولة و ضياء الملة و غياث الامة و ادام صلاكه و نصرة و ساطانه و صجدة و تأثيده و سموة و كبت شانده و عدوة انا لم نر احدا من علماء البلدين تعرض بعمل اصول النحو على مذهب اصول الكلام و الفقه فاما كتاب اصول ابي بكر فلم يلمم فيه بما نحن عليه

الاحرفا او حرفين في اوله و قد تعلق عليه به و سنقول في معنالا على ان ابالحسن قد كان صفف في شي من المقائيس كتيبًا اذا انت قرنته بكتابذا هدا علمت بذاك انا نبذا عنه فيه و كفينالا كلفة التعب به و كافأنالا على لطيف ما اولانالا من علومه المسوقة اليذا المفيضة ماء البر و البشارة عليذا الني *

In the preface the author claims to have applied for the first time in the treatment of Arabic syntax those principles which had up to that time been employed only in dealing with the science of jurisprudence and scholastic theology. It appears that he is justified in his claim.

The whole work is divided into four parts bound in one volume. A table of contents is attached to each of the parts.

Complete copies of the work are rare. The Gotha Library possesses only the second and fourth parts of the work (see Catalogue, Nos. 186-7). No other library in Europe appears to possess a copy. In the East, the Cairo Library possesses copies of the 1st and 2nd parts only (see Catalogue, vol. iv, p. 49), and the Ḥamîdîyah Library (No. 1287) possesses a copy, but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Râmpûr Library appears to possess two copies, one complete, the other only the first part (Catalogue, p. 538).

Our copy is by no means a correct one, nor is it old, but it is complete. The work has been printed in two volumes in Cairo, A.H. 1332.

Written in fair Arabian Naskh, with a sprinkling of vowel-points. The headings are in red.

Dated the 17th Rabî II, A.H. 1060=A.D. 1650.

. هاشم بن محمد الحسبني : Scribe

The title-page contains a short biographical notice of the author, extracted from the Bugyat al-Wu'ât of As-Suyûţî.

No. 2016.

foll. 120; lines 11; size $4\frac{1}{4} \times 6$; $6\frac{1}{4} \times 7\frac{1}{4}$.

كتاب اللمع

KITÂB AL-LAMA'.

An old copy of a treatise on grammar, by Ibn Jinnî اس جنى (see No. 2015 above).

Beginning:-

The work has been fully described in Berlin, No. 6466. Our copy, which is dated A.H. 620=A.D. 1223, is nine years older than the Berlin copy, which is dated A.H. 629=A.D. 1231.

The colophon reads thus:-

تم الكتاب و الحمد لله فرغ من نسخه محمد بن على بن ابي العز البغدادي المعرف بالابرى في اولخر المحرم من سفة عشرين و ستمائة *

For other copies see Ayâ Şûfîyah, Nos. 4578-9, and Brock., vol. i, p. 126. For commentaries see Ḥâj. Khal., vol. v, p. 332.

Written in fair, large and fully vocalised Naskh.

Dated A.H. 620=A.D. 1223.

. محمد بن على بن ابي العر البغدادي المعروف بالأبرى : Seribe

According to a note on the title-page the MS, was purchased by Abu'l-Baqâ' Muḥammad bin Fatḥallâh al-Bailûnî at Aleppo in A.H. 1054=A.D. 1644. This Al-Bailûnî, whom Al-Muḥibbî, Khulâṣat al-Aṣar, vol. iv, p. 105, describes as an illustrious poet and a scholar of considerable repute, was born at Aleppo. He held several distinguished posts in Cairo and Constantinople, and died in A.H. 1085=A.D. 1674.

No. 2017.

foll. 241; lines 17; size $9\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 5$.

شرح اللمع

SHARH AL-LAMA'.

An old and valuable copy of a commentary on the preceding work written during the lifetime of the commentator. By Muḥibbaddîn Abu'l-Baqâ' 'Abdallâh bin al-Ḥusain bin 'Abdallâh bin al-Ḥusain al-'Ukbarî محب الدبن ابو البقاء عبد الله بن الحسن بن عبد الله بن الحسن الوالية عبد الله بن الحسن (d. A.H. 616=A.D. 1219; see Lib. Cat., vol. xviii, part ii, No. 1371).

Beginning:-

الحمد لله على ما اولى اما بعد فان بعض المشغوفين بكتاب اللمع فى الذهو تأليف الى الفتح عثمان بن جذى رحمه الله سألذى ان املى عليه مختصرا فى شرحه فاجتبه الى ذلك و الله الموفق - فصل فى بيان الذهو النم *

Hâj Khal., vol. v, p. 333, makes mention of this commentary along with others, but a reference to Brock., vol. i, p. 126, shows that no other copy of the work has so far been traced.

The following colophon tells us that the present copy was transcribed in the lifetime of the author:—

و مرغ من نسخه يوم السبت ثانى عشر من شهر جمدى [جمادى] الآخر من سنة احدى عشرة و سنمائة رحم الله من نظر فيه و دعا لناسخه و مؤلفه بالعفو و الغفران كتبه احوج الخلق الى عفو الحق عبد المجيد بن عثمان بن نو قاضى الجبلى *

Written in fair, large and fully vocalised Naskh.

Dated A.H. 611=A.D. 1214.

.عبد المجبد بن عثمان بن نو قاضى الجبلى : Seribe

The title-page contains the signature of Shaikh 'Uşmân bin Sanad al-Başrî (d. A.H. 1250=A.D. 1834), the author of Aşfa'l-Mawârid (see Lib. Cat., vol. xii, No. 755).

No. 2018.

foll. 99; lines 5; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

المختص في النحو

AL-MUKHTAŞAR FI'N-NAHW.

A treatise on grammar, by Abu'l-Ḥasan 'Alî bin Muḥammad bin Ibrâhîm bin 'Abdallâh al-Quhundurî aḍ-Ḥarîrî ابر الحسن علي بن معمد ,a grammarian of considerable repute. The date of his death is not known, but he must have flourished in the earlier part of the 5th century of the Hijrah, since Abu'l-Ḥasan 'Alî al-Wâḥidî (d. A.H. 468=A.D. 1075) calls him his teacher. For accounts of his life see Buġyat al-Wu'ât, fol. 279°, and Nakt al-Himyân, fol. 63°.

Beginning: --

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله و حمد و أله اجمعين قال الشيخ الامام الاجل الزاهد ابو الحسن على بن محمد بن ابراهيم الضريري رحمة الله عليه اعلم أن كلام العرب ينقسم على ثلاثة اقسام أسم و فعل و حرف النج *

A copy of the work is noticed in India Office, No. 956, where the author is wrongly confounded with Ḥamîdaddîn 'Alî bin Muḥammad al-Bukhārî (d. A.H. 667=A.D. 1268), the commentator of Al-Marġînânî's well-known manual of Ḥanafî law entitled Al-Hidâyah.

The work is generally called $A\dot{q}$ - $Dar\hat{i}r\hat{i}$. It has been lithographed at Lucknow, A.H. 1262.

Written in fair, large and fully vocalised Naskh.

Not dated; probably 17th century.

No. 2019.

foll. 161; lines 14; size $8\frac{1}{4} \times 5$; $6 \times 3\frac{1}{4}$.

شرح المختصر في النحو

SHARH AL-MUKHTASAR FI'N-NAHW.

The unique copy of an anonymous commentary on the preceding work.

Beginning:-

الا بذكرة يستكمل كل ذى بال و بصأوة نبيه يتوسل الى كل خير

وكمال فله الحمد و عليه الصلوة و على آله و اصحابه ففائس البركات و شرائف التحيات النو *

The author wrote this commentary, as he states in a short preamble, for the use of his son, who wished to read the text with him. The commentary includes the whole text, written in red. The commentary must have been composed in or some time after the 9th century A.H., since the latest authority quoted is Majdaddîn al-Fîrûzâbâdî (d. A.H. 817=A.D. 1414), the author of $Al-Q\hat{a}m\hat{u}s$.

Written in Indian Naskh.

Dated A.H. 1226=A.D. 1811.

. عباس فلى : Scribe

No. 2020.

foll. 56; lines 6; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

العوامل المائة

AL-'AWÂMIL AL-MI'AH.

The well-known work dealing with the hundred grammatical regents, by Abû Bakr 'Abdalqâhir bin 'Abdarraḥmân al-Jurjânî ابو بكر عبد الفاهر بن عبد الرحمٰن الجرجاني.

Beginning:-

الحمد لله على نعمائد الشاملة و آلائه الكاملة و الصلوة على سيد الانبياء محمد المصطفى و آله المجتبى و اعلم أن العوامل في النحو على ما ألفه الشيني الامام مائة عامل العامل ما يوجب كون آخر الكلمة على وجه مخصوص النم *

The author, a grammarian of great talent and repute, was born at Jurjân, where he studied grammar under Abu'l-Ḥusain Muḥammad al-Fàrisî, sister's son to the celebrated grammarian Abû 'Alî (d. A.H. 377=A.D. 987). He wrote a series of very instructive works on grammar and rhetoric, and died in A.H. 471=A.D. 1078. For accounts of his life see Bugyat al-Wu'ât, fol. 245^b; Dustûr al-I'lâm, fol. 30^a; Tabaqât by Ibn Qâḍî Shuhbah, fol. 38^b; Tabaqât by Ibn al-Mulaqqin, fol. 91^b; Tabaqât by As-Subkî, vol. iv, fol. 160^a; Mir'ât al-Janân, fol. 267^a; Brock., vol. i, p. 287.

For other copies see Berlin, Nos. 6475-6; Wien, No. 148; Mûnchen, Nos. 696-7, 766; Gotha, Nos. 212-14; Paris, Nos. 3088, 3989-91, 4008, 4051, 4123, 4130, 4181; Br. Mus., Nos. 486, 495, 1389, 1522; India Office, No. 981; Escur., No. 92; Alger, Nos. 15, 46, 49, 50, 54; Âşafîyah, p. 1656.

The work has been repeatedly printed in India, Egypt and Persia.

The colophon reads thus:-

In this the work is wrongly designated <u>Sharh</u> Mi'at 'Amil. Written in Indian Naskh, within coloured ruled borders. Not dated; probably 18th century.

No. 2021.

foll. 168; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

شرح الجمل

SHARH AL-JUMAL.

A fragment of a commentary on a grammatical work. The colophon reads thus:—

In the above colophon the work is described as a commentary on Al-Jumal of Al-Kasâ'î (d. A.H. 189=A.D. 804); but this is evidently incorrect, for the commentator frequently calls the author of the text 'Abdalqâhir al-Jurjânî (d. A.H. 471=A.D. 1078). The work seems to be identical with Al-Ba'lî's commentary on Al-Jumal of Al-Jurjânî, a copy of which is noticed in Escur., No. 27.

This Al-Ba'lî, whose full name is Muḥammad bin Abi'l-Fath bin Abi'l-Fadl al-Ba'lî al-Ḥanbalî معمد بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني الفتح بن ابني العقبلي was born at Ba'labakk in a.h. 645=a.d. 1247. He studied grammar under Ibn Mâlik (d. a.h. 672=a.d. 1273), to whom he frequently refers in the present work as his Shaikh and teacher. As-Suyûtî describes him as a man of noble character and vast learning. He died at Cairo, a.h. 709=a.d. 1309. See Buġyat al-Wu'ât, fol. 65b; Ḥabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanbalî, vol. ii, fol. 111b; Brock., vol. ii, p. 100.

The MS. opens thus:---

We learn from Hâj. Khal., vol. ii, p. 624, that the entire work is divided into five Faṣl, viz., (i) في المفعل إذان ; (ii) في عوامل الافعال (iii) في الشياء منفردة ; and (v) في عوامل العورف (The present fragment extends from the middle of the second Faṣl to the end of the work.

The work was composed, as stated by Brock., vol. i, p. 288, in A.H. 695=A.D. 1295.

The MS., dated A.H. 840=A.D. 1436, was transcribed by Ibrâhîm bin Aḥmad bin Muḥammad az-Zara'î from a transcript of the work written by the author himself.

Written in Arabian Naskh. The commentary is distinguished from the text by the words قال and الشرح .

No. 2022.

foll. 45, lines 19; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{3}{4}$.

تحفة الاحباب و عرفة الاصحاب

TUḤFAT AL-AḤBÂB WA ṬURFAT AL-AṢḤÂB.

A commentary on *Mulhat al-I'râb*, a versified tract on grammar by Abû Muhammad al-Qâsim bin 'Alî bin Muhammad bin 'Uşmân al-Ḥarîrì (d. A H. 516 = A.D. 1122).

By Jamâladdîn Muḥammad bin 'Umar Baḥraq al-Ḥaḍramî عبر بعرق العضرمي (d. а.н. 930=а.п. 1523; see Lib. Cat., vol. xviii, part i, No. 1306).

The commentary begins thus:-

The first line of the text is as follows:-

The author in the preface tells us that he abridged this commentary from one written by the author of the text. For other copies see Berlin, No. 6511; Leyden, No. 159; and Âşafîyah, p. 1640.

The work has been frequently printed in Cairo. For printed editions see Iktifâ' al-Qunû', p. 299.

Written in a rather cursive Naskh. The text is written in red. Dated A.H. 1199=A.D. 1784.

No. 2023.

foll. 249; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المفصل

AL-MUFASSAL.

The well-known grammar of Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar az-Zamakhsharî جار الله ابو القاسم معمد بن عمر الزمخشرى (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:-

الله احمد على أن جعانى من علماء العربية و جعلنى [جبلني] على العصب للعرب و العصبية النو *

The work, which was composed between A.H. 513-515, has been made known to orientalists by the two editions published by J. B. Broch, Christiania, 1859 and 1879. It has been partly translated by Trumpp in the Sitzungsberichte der Bayer. Akademie for 1878 and 1884. The Arabic text has also been printed in Alexandria, A.H. 1291.

For other copies see Br. Mus. Suppl., No. 925; Leyden, No. 163; Houtsma, No. 306; Cairo, vol. iv, p. 111; Râmpûr, p. 555; Âşafîyah, p. 1658; Ayâ Şûfîyah, Nos. 4593-6; Walîaddîn, Nos. 3048-50; Kûprîlîzâdah, Nos. 1505-6; Nûr 'Uşmânîyah. No. 4647. For commentaries and abridgments see Brock., vol. i, p. 291; Ḥâj. Khal., vol. vi, pp. 36-42.

The colophon reads thus:--

تمام شد كتاب مفصل از تكمله كردن بتاريخ دوم مالا محرم الحرام سنة ۱۲۴۷ مقام لكهذؤ در امام بارلا ديوان سيد ناصر على صاحب بخط بي ربط حسين على عفى الله عنه *

Written in fair Indian Naskh, with the headings in red. The first 58 folios contain occasional marginal notes.

Dated A.H. 1247 = A.D. 1831.

.حسبن على : Scribe

No. 2024.

foll. 320; lines 21; size $9\frac{1}{4} \times 9$; $6\frac{1}{2} \times 5\frac{1}{2}$.

المسترشد

AL-MUSTARSHID.

A commentary on the Al-Mufassal of Az-Zamakhsharî, by Muḥibbadîn Abu'l-Baqâ' 'Abdallâh bin al-Ḥusain bin 'Abdallâh bin al-Ḥusain al-'Ukbarî معب الدبن ابو البقاء عبد الله بن العسين بن عبد الله بن العسين (d. A.H. 616=A.D. 1219; see No. 2017 above).

Beginning:---

الحمد لله الذي تاهت في عالم ربوبيته قلوب المتفكرات وكلت في ثناء صمديته بصائر المبصرات و بعد ثم سألذي من لا يُرد قوله و لا يعد طوله و هو الشيخ الامام شمس الملة والدين آملي البخاري ان أؤلف حاشية المفصل مشرحة فامتثات اموه و راعيت قدره فبسبب كسادسوق الادب وردت بنيسابور صادفني من اصطفاه بهدا الفن وهو الامام الهمام المحقق علاء الماة و الدين بهاء الاسلام و المسامين استدعاني ان اكتب المختصر المحصل في شوح المفصل فغيرت ما جمعته عن اعلى امتثال رسمه و سميته المسترشد النج *

From the preface, portions of which are quoted above, it appears that the author at first composed a gloss on Al-Mufassal at the instance of a patron, whom he names Shamsaddîn Âmulî al-Bukhârî, but subsequently at the request of another patron, whom he calls 'Alâ'addîn, he entirely changed his first composition and compiled the present work at Naisapûr in accordance with the desire of his second patron.

The work is mentioned in Berlin, No. 6522, along with other commentaries on Al-Mufassal, under the erroneous title of Al-Idah.

A reference to Brock., vol. i, p. 291, shows that copies of the present work were not known to him,

Written in fair Naskh. Not dated, apparently 9th century A.H.

No. 2025.

foll. 173; lines 25; size $10\frac{1}{4} \times 7\frac{1}{4}$; $5\frac{1}{2} \times 5\frac{1}{4}$.

شرح المفصل

SHARH AL-MUFASSAL.

The fourth part of a commentary on the Al-Mufaṣṣal of Az-Zamakhṣharî (see No. 2023 above), by Muwaffaqaddin Abu'l-Baqâ' Ya'îṣh bin 'Alî bin Ya'îṣh, better known as Ibn Ya'îṣh and also as Ibn aṣ-Ṣâ'iġ موفق الدس ابو البقاء بعبش بن على بن بعبش الشهير بابن بعبش بن الصائغ و ابن الصائغ .

Beginning:-

فصل قال عاحب الكتاب و الزيادة تكون واحدة و ثنتين و ثلاثة و أربعة و مواقعها اربعة ما قبل الفاء و ما بين العين و اللام النج *

The author, Ibn Ya'î-h, a grammarian of great talent who belonged to a family of Mawsil, was born at Aleppo on the 3rd of Ramaḍân, A.H. 553=A.D. 1158. He studied under Abu'l-Yumn Zaid bin al-Ḥasan al-Kindî (d. A.H. 613=A.D. 1216) and several other distinguished scholars. After completing his education he began to deliver lectures in the great mosque of Aleppo, where a large number of pupils flocked round him from far and near. He soon established a reputation as a great grammarian, and wrote, besides the present work, a commentary on Ibn Jamî's treatise on the inflection of verbs, entitled Taṣrîf al-Mulûkî. He died at Aleppo on the 25th Jumâdâ I, A.H. 643=A.D. 1245. For further particulars of his life see Ibn Khallikân (De Slane's translation, vol. iv, pp. 379–385); Buġyat al-Wu'ât, fol. 235^b; Mir'ât al-Janân, fol. 403^b; Dustûr al-I'lâm, fol. 157^b; Brock., vol. i, p. 297.

The work has been edited and published by G. Jahn, Leipzig, 1982-6.

For other copies see Walîaddîn, Nos. 3009-12; Yenî, No. 1101; and Ayâ Şûfîyah, No. 4540. See also Hâj. Khal., vol. vi, p. 37.

The colophon reads thus:—

آخر الجزء الرابع و يتلوه في التخامس فصل و من اصفاف الحروف حروف الذداء *

Written in Arabian Naskh.

Not dated; probably 15th century.

No. 2026.

foll. 208; lines 25; size $9\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

The fifth part of the same commentary, defective at the beginning. The MS. opens abruptly thus:—

من الايضاح و البيان ما يحصل تفعله فصل قال صاحب الكتاب وكما كانت الصفة وفي الموصوف في أعرابه النج *

 Λ few folios are wanting at the end. The MS. breaks off abruptly thus:—

و قال الكوفيون الاسم الهاء وحدها و الواو صريدة و احتجوا بدلك بقول الشاعر *

Written in fair Naskh, with a sprinkling of vowel-points. Not dated; probably 16th century.

No. 2027.

foll. 269; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

الايضاح

AL-'ÎDÂH.

An old copy of a valuable commentary on Az-Zamakhsharî's Al-Mufaṣṣal (see No. 2023 above), by Jamàladdîn Abû 'Amr 'Uṣmân bin 'Umar, better known as Ibn al-Ḥâjib al-Mâlikî جمال الدس (d. A.H. 646=A.D. ابو عمرو عتمان بن عمر المعروف بابن الحاجب المالكي (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1511).

Beginning:--

قوله الله احمد على طريقة اياك نعبد تقديما للاهم و ما ينقل انه للحصر لا دليل عليه النو *

For other copies see München, No. 693; Yenî, No. 1100; Walîaddîn, No. 3008; Nûr 'Uşmânîyah, Nos. 4611-2; Kûprîlîzâdah, No. 1497; and Ḥamîdîyah, No. 1320. See also Brock., vol. i, p. 291, and Hâj. Khal., vol. vi, p. 37.

The present copy, which is dated A.H. 672=A.D. 1273, is valuable, as it was transcribed only twenty-six years after the death of the author.

Written in fair Arabian Naskh. The first two folios are in a later hand. Foll. 1-21 are mended after being damaged by damp. The last folio, much damaged by damp, contains, in scarcely legible characters, the following colophon:—

شرح المفصل الابن الحاجب المغربي سفة اثفى و سبعين و ستمائة *

The name of the scribe has been rendered entirely illegible.

No. 2028.

foll. 356; lines 17; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 4\frac{1}{2}$.

المكمل في شرح المفصل

AL-MUKAMMAL FÎ SHARḤ AL-MUFASSAL.

A commentary on Az-Zamakhsharî's Al-Mufassal (see No. 2023 above), by Muzhiraddîn Muḥammad בּבֹּאָר װְלְּיִט מִּבּאָּב, a scholar of the 7th century A.H., who, according to Ḥâj. Khal., vol. vi, p. 40, composed it in A.H. 659=A.D. 1260.

Beginning:—

التحمد لله الذي قصر عما يليق بكبويائه أوفى التنية الهل ارضه وسمائه اما بعد فقد دعانى فئة خلصانى و زمرة اعوانى الى السرح لهم كتاب المفصل فى الفحو تأليف الامام فخر خوارزم محمود بن عمر الزمخشرى ارجو ان يكون شرحا لا يبقى معه فى المفصل الشكال و سميته بكتاب المكمل فى شرح المفصل النج *

Cf. Cairo, vol. iv, p. 113.

For other copies see Bodl., vol. i, No. 1084; Escur., No. 60; Alger, No. 43; Nûr 'Uşmânîyah, Nos. 4613-14; and Âşafîyah, p. 1658.

Written in fair Indian Naskh, within red and blue ruled borders; with an illuminated frontispiece. The commentary includes the whole text written in red.

Not dated; probably 17th century.

No. 2029.

foll. 213; lines 13; size $5\frac{1}{2} \times 3$; $3\frac{1}{2} \times 1\frac{1}{2}$.

شرح شواهد المفصل

SHARH SHAWÂHID AL-MUFASŞAL.

An anonymous commentary on the verses of Arabian poets quoted by Az-Zamakhshari in Al-Mufassal (see No. 2023 above).

Beginning:-

الحمد لله الذى فضل الانسان بفضيلة البيان و بعد فقد سنح لى بعد ما التمس اخوانى من مقتبسى العام ان اكتب على ما [sic] الحبير العلامة جار الله الزمخشرى جزالا الله تعالى عن ذلك خير الجزاء في كتابه المترجم بكتاب المفصل من الابيات المهدبة المستعدبة التي لا حظها رؤساء الفحو بعدون الاشتهادات على وجه يفيد كل مستفيد النا **

Cf. Cairo, vol. iv, p. 60. The colophon reads thus:—

تم الكتاب بعون الله و حسن توفيقه و الحمد لله وب العالمين و صلى الله على سيدنا صحمد و آله الطيبين الطاهرين على يد العبد الضعيف النحيف الراجى الى الله تعالى و عليه التكالن في غرة شهر مباك وببع الآخر سنة ست و عشرين و ثمانماية صحمود بن صحمد بن سليمان *

Written in Persian Nasta'lîq, with an illuminated frontispiece. Dated A.H. 826=A.D. 1422.

محمود بن محمد بن سليمان : Scribe

The title-page contains the seals and signatures of several former owners of the MS.

No. 2030.

foll. 97; lines 15; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

شرح الانمونج

SHARH AL-UNMÛDAJ.

A commentary on Al-Unmûdaj, a grammatical treatise of Az-Zamakhsharî (see No. 2023 above).

By Jamâladdîn Muḥammad bin 'Abdalġanî al-Ardabîlî جمال الدبن العنى الإردييلي, who died, according to Cairo, vol. iv, p. 65 in A.H. 647=A.D. 1249.

Beginning:—

الحمد لله الذى جعل العربية مفتاح البيان و صيرها ألة يحتر زبها

The author tells us in the preface that he wrote this commentary for his pupils, especially for Aḥmad 'Imâdaddîn al-Kâshî.

The commentary is distinguished from the text by the words قال and اقول.

For other copies see Berlin, Nos. 6516-7; Gotha, Nos. 224-6; Cairo, vol. iv, p. 65; and Âşafiyah, p. 1648.

The work has been frequently printed. For printed editions see Brock., vol. i, p. 291; Iktifâ' al-Qunû', pp. 301, 310 and 349.

Written in fair Naskh.

Dated A.H. 1222=A.D. 1807.

No. 2031.

foll. 41; lines 7; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

المصبلح

AL-MIŞBÂH.

The well-known grammar of Abu 'l-Fath Nâşir bin 'Abdassayyid al-Mutarrizî ابو الفتح ناصر بن عبد السبد المطرزي.

Beginning:-

اما بعد حمد الله ذمي الانعام جاعل الفحو في الكلام كالملح في الطعام

الخح *

The author, Al-Mutarrizî, a philologist of great talent, was born at Khwârizm in A.H. 538=A.D. 1143. Apart from his philological knowledge he was well acquainted with Hanafite jurisprudence and Mu'tazalite doctrine. He wrote several instructive works, and died in A.H. 610=A.D. 1213. For further particulars of his life and works see Buéyat al-Wu'ât, fol. 323^a; Dustûr al-I'lâm, fol. 128^a; Mir'ât al-Janân, fol. 379^b; Ibn Khallikân (De Slane's translation, vol. iii, pp. 523-5); Al-Jawâhir al-Mudîyah, vol. ii, fol. 75^a; Ḥadâ'iq al-Ḥanafiyah, p. 243; Brock., vol. i, p. 293.

The author tells us in the preface that he composed this work for his son Mas'ûd, for whom he had previously written his lexicographical work, entitled *Al-Iqnâ* (see Hâj. Khal., vol. i, p. 384).

The work forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. Its first chapter is also printed in De Sacy's Anthologie Grammaticale (see India Office, No. 890).

For other copies see Berlin, Nos. 6530-1; Gotha, No. 24; München, Nos. 695-7; Wien, Nos. 159-63; Leyden, Nos. 172-4; Paris, Nos. 1136, 4008, 4130; Alger, Nos. 46, 49, 51; Br. Mus, Nos. 486, 880, 1030, 1390, 1522; India Office, No. 890; Nûr 'Uşmânîyah, No. 4629; Cairo, vol. iv, p. 110; Râmpûr, p. 555. For commentaries see Ḥâj. Khal., vol. v, p. 582.

The work has been lithographed in Lucknow, A.H. 1262 = A.D. 1245. Written in cursive Naskh. Water stained.

Dated A.H. 1241—A.D. 1825.

.سدد عالم على : Scribe

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No. 2032.

foll. 55; lines 9; size 11×63 ; $6 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above. Written in Indian Naskh, with copious interlinear notes. Dated A.H. 1231=A.D. 1815.

.عبد الله پسر شرف الدبن نبيرةً محمد صادق مرحوم : Scribe

No. 2033.

foll. 22; lines 13; size 9×5 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, beginning as usual. Written in Indian Naskh. Worm-eaten.

Dated A.H. 1261 = A.D. 1845.

Fol. 1a contains a seal bearing the name of a certain Sayyid Mustafâ Mûsawî, dated A.H. 1262=A.D. 1846.

No. 2034.

foll. 84; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as usual.

Written in Indian Nasta'lîq, with copious marginal notes. The first eight folios are in a later hand.

Dated A.H. 1280=A.D. 1863.

Scribe: معمد عبد الولى.

No. 2035.

foll. 150; lines 19; size $10 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3$.

ضوء المصباح

DAW, AL-MIŞBÂH.

A commentary on the preceding work, by Tâjaddîn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddîn al-Isfarâ'înî تاج الدين محمد بن المحدد بن المحدد بن المحدد الله الأسفرائيني.

Beginning:

The author, who flourished about the end of the 7th century of the Hijrah, first wrote a larger commentary with the title Al-Miftâh, which he subsequently abridged to the present concise form in A.H. 684=A.D. 1285. Cf. Brock., vol. i, p. 293, and Ḥâj. Khal., vol. v, p. 583.

For other copies see Br. Mus., No. 500; Br. Mus. Suppl., No. 932; India Office, No. 891; Wien, No. 164; Houtsma, No. 313; Escur., No. 117; Paris, No. 4099; Cairo, vol. iv, p. 78; Asafîyah, p. 1652; and Râmpûr, p. 550.

Written in cursive Nasta'lîq, with the headings in red.

Not dated; probably 18th century.

No. 2036.

foll. 129; lines 15; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, beginning as the above. Written in a rather cursive Naskh, with the headings in red. Not dated; probably 19th century.

No. 2037.

foll. 120; lines 15; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

توضيح الحواشي ٥-----

TAWDÎḤ AL-ḤAWÂSHÎ.

An anonymous gloss on the *Daw'al-Miṣbâḥ* of Al-Isfarâ'înî (see No. 2035 above).

Beginning:-

التحمد لله الذي جعل الفحو اسلوبا في الكلام و وسيلة الى المعانى و البيان اما بعد فانى اردت ان اوضح بعض حواشى المصباح للاستاذ العلامة شهاب الملة و الدين و ازيد بحثا ملايماً في بعض المقام قوله اما بعد حمد الله ذوى الانعام قال الاستان رحمه الله اختار هده العبارة دون ان يقول الحمد لله او احمد الله و نحو ذلك لانها تدل على ان الحمد عند المصنف اهم من كل شي فتلوح الى انه عبد شكور قلت هذا الكلام جواب سوال مقدر و هو ان يقال لم اختار المصنف رحمه الله هده العبارة فاجاب النع *

Ahlwardt (Berlin, No. 6536), on the authority of Ḥâj. Khal., vol. v, p. 583, considers it probable that the author is Muḥammad bin Hamzah al-Zanârî, who died in A.H. 834=A.D. 1430.

The colophon reads thus:-

الحمد لله و فقنى باختتام هدا الكتاب المسمى بتوضيح الحواشى و الصلوة على رسوله المبعوث الى جميع الاناسى وقع النسبة من تأليف هدا المختصر في الصخرة الكبرى النج *

Written in fair Indian Nasta'liq, with the headings in red. Not dated; probably 18th century.

No. 2038.

foll. 11; lines 19; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5 \times 4\frac{1}{4}$.

درة النوء

DURRAT AN-NAW'.

A commentary on the preface of <code>paw' al-Miṣbâḥ</code> (see No. 2035 above), by Raḍîaddîn al-Khwârizmî رضى الدين الخوارزمى. See Ḥâj. Khal., vol. v, p. 583.

Beginning:-

الحمد لله مانح الاعلاق و فاتح الاغلاق اما بعد فهذا در من الكلام حررته توشيحا و تبيانا للالفاظ اللغوية و الامثال العربية المودعة في خطبة صدرت عن بعض الافاضل و حدّربها كتابه المسمى بالضوء في شرح المصباح النح *

For other copies see Br. Mus., No. 1000, iii, and Escur., No. 236, ix.

The colophon reads thus:—

تم على يد العبد الضعيف شهاب الدين محمد بن ابي بكر العراقي المدعو بالحافظ اصلح الله شانة و صانة عما شانة في يوم الاحد قبيل العصر حامدالربة *

Written in Naskb.

Not dated; probably 18th century.

A note on the title-page which runs thus: مالكه العقيقى هو الله و tells us that the MS. was in the possession of one Aḥmad Qâdirî.

No. 2039.

foll. 72; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الانوار

AL-ANWÂR.

An anonymous commentary on the Al-Miṣbâḥ of Al-Muṭarrizî (see No. 2031 above).

Beginning:-

اما بعد حمد الله اما كلمة افتتاح و تنبية فلا يليها الا الاسم لاستحقاقه

The commentary includes the text, distinguished by a red line drawn over it.

The colophon reads thus:-

Written in fair Naskh. Foll. 42-72 are in a later hand.

Not dated; probably 17th century.

The title-page contains a note stating that the MS. was presented by Tîpû Sultân of Maisûr to one Ḥusain 'Alì in A.H. 1212=A.D. 1797.

A fly-leaf at the beginning contains the following two seals:—

- 1. A seal bearing the inscription نصبر الدولة بهادر نصرت جنگ.
- 2. A seal bearing the name of a certain Bahâ'addîn Muḥammad 'Abdalqâdir, dated A.H. 1098=A.D. 1686.

No. 2040.

foll. 238; lines 23; size 10×7 ; $8 \times 5\frac{1}{4}$.

المحصول في شرح الفصول

AL-MAHŞÛL FÎ SHARH AL-FUŞÛL.

An old copy of a commentary on the Fuṣûl Kḥamsîn, a treatise on grammar, of Abû Zakarîyâ Yaḥyâ bin 'Abdalmu'ţî bin 'Abdannûr az-Zawâwî (d. A.H. 628=A.D. 1230). The commentary was composed in A.H. 674.

By Jamâladdin Abû Muḥammad Ḥusain bin Badr bin Ayâz bin 'Abdallâh al-Baġdâdî عبد الله المدادي جوال الدين ابر معود حسين بي بدر بي اباز بي الدين الدين ابر معود حسين بي بدر بي اباز بي As-Suyûţî, Buġyat al-Wu'ât, fol. 183b, describes him, on the authority of Ibn Râfi', as the foremost grammarian of Baġdâd of his time. He studied under Tâjaddîn al-Urmawî, and wrote, besides the present work, a treatise entitled Al-Is'âf Fi'l-Khullân, and a commentary on the Parûrî al-Taṣrîf, a treatise on inflection by Jamâladdîn Ibn Mâlik (d. A.H. 672=A.D. 1273). He held the post of a professor at Al-Mustanṣarîyah. He died on the 23rd Du'l-

Hijjah, A.H. 681=A.D. 1282. See Dustûr al-I'lâm, fol. 15a, and Bugyat al-Wu'ât, fol. 183b.

Beginning:—

الحمد لله الذي اتخذ الحمد لنفسه ذكراورضي به من عباده

شكوا النح *

The author tells us in the preface that he wrote this commentary at the request of some of his pupils who were studying under him the text of $Fusûl\ Khamsîn$.

The colophon reads thus:--

و فرغ مصففه من تصفيفه يوم الثلاثاء تا سع عشر جمادى الآخرة سعة اربع و سبعين و ستمائة - نجز بعون الله و منّه في خامس المحرم سفة تسع و سبعمائة *

It is stated in the above colophon that the author finished the work on Tuesday, the 19th Jumâdâ II, A.H. 674=A.D. 1275.

For other copies see Leyden, No. 179; Bodl., vol. i, Nos. 1079–1097; Cairo, vol. iv, p.109; and Kûprilîzâdah, No. 1491. See also Brock., vol. i, p. 303, and Ḥâj. Khal., vol. iv, p. 439.

Written in fair Arabian Naskh.

Dated the 5th Muharram, A.H. 709=A.D. 1309.

The title-page contains a seal bearing the name of Fâ'iq, the servant of Muḥammad Shâh 'Âlam Bâdshâh Ġâzî (A.H. 1173-1202= A.D. 1759-1787).

The title-page also contains a note by a certain Abu'l-Karam Muḥammad az-Zanjabîlî al-Ḥanafî, stating that the MS. was purchased by him from one Aḥmad ar-Rajabî al-Miṣrî in A.H. 1069= A.D. 1658.

No. 2041.

foll. 62; lines 9; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الكافيه

AL-KÂFÎYAH.

The well-known grammar of Jamâladdîn Abû 'Amr 'Uşmân bin 'Umar bin Abî Bakr, better known as Ibn al-Ḥâjib. جمال الدبن انو عمر

عثمان بن عمر بن ابي بكر الشهير بابن العجاجب (d. A.H. 646=A.D. 1248; see No. 2027 above).

Beginning:-

The work, which is sometimes called the *Muqaddimah* of Ibn al-Hâjib, has been the subject of a large number of commentaries, super-commentaries, glosses and super-glosses.

Copies of the work exist in all important libraries. See Gotha, No. 250; India Office, No. 901; Br. Mus. Suppl., No. 937; Cairo, vol. iv, p. 88; Âşafîyah, No. 1654; and Râmpûr, p. 552.

For printed and lithographed editions see Brock., vol. i, p. 303.

Written in fair Indian Nasta'lîq, within red, blue and gold ruled borders; with an illuminated frontispiece.

Dated A.H. 1238=A.D. 1822.

No. 2042.

foll. 111; lines 6; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the same work, beginning as the above. Written in thick Naskh. Water-stained. Not dated; probably 19th century.

No. 2043.

foll. 87; lines 5; size $9\frac{1}{2} \times 9$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual. The colophon reads thus:—

تمام شد کافیه بفضل او تعالی بخط ارشد علی البهاری بهاس خاطه مرزا علی حسین زاد الله عمره و علمه *

Written in Indian Nasta'lîq.

Not dated; probably 19th century.

No. 2044.

foll. 168; lines 17; size $10 \times 6\frac{1}{2}$; 8×4 .

شرح الكافيه

SHARH AL-KÂFÎYAH.

A commentary by Ibn al-Ḥâjib on his own grammatical work, entitled Al-Kâfiyah (see No. 2041 above).

Beginning:---

الحمد لله مفيض الخير و ملهم الصواب الكلمة لفظ وضع لمعنى مفرد قوله لفظ يشتمل الكلمة و غيرها لان لما يتلفظ به سواء وضع لمعنى اولا قوله وضع لمعنى يخرج عنه المهملات الذبا لم توضع لمعنى النج * Cf. Br. Mus. Suppl., No. 941.

For other copies see Munchen, No. 714; Leyden, No. 184; Berlin, Nos. 6559-60; and Paris, No. 4055. See also Brock., vol. i, p. 303, and Hâj. Khal., vol. v, p. 7.

Written in Indian Naskh.

Dated A.H. 1266=A.D. 1850.

The title-page contains a seal bearing the inscription لسان السلطان The title-page contains a seal bearing the inscription of the title-page contains a seal bearing the inscription see. For a similar inscription see No. 1996 above.

No. 2045.

foll. 168; lines 39; size $10\frac{3}{4} \times 7$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الرضى شرح الكافيه

AR-RADÎ SHARH AL-KÂFÎYAH.

A comprehensive commentary noted for the critical investigations on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by Radîaddîn Muḥammad bin Ḥasan al-Astarâbâdî ash-Shî'î, better known as Najm al-A'inmah رصى الدين محمد بن حسن الاسترانادي الشمع الانهة.

Complete in two separate volumes.

Vol. I.

Beginning:-

الحمد لله الذي جلت آلاؤه عن ان يحاط بعد الز *

According to Haj. Khal. (vol. v, p. 7), who appears to have followed As-Suyûtî, Radîaddîn died in A.H. 686=A.D. 1287. author of the Cairo Catalogue (vol. iv, p. 73), however, points out that As-Suyûţî, in his Bugyat al-Wu'ât, gives the date of Radîaddîn's death as either A.H. 684=A.D. 1285 or A.H. 686=A.D. 1287 and the date of the composition of his present work as A.H. 683=A.D. 1284. We do not agree with the statements noted above, since a copy in the Cairo Library has a colophon in which it is clearly stated that the work was composed in A.H. 688=A.D. 1289. Again our copy, which is very reliable for reasons noted below, has a colophon indicating that the work was dictated by the author to his pupils in A.H. 688=A.D. 1289. Thus the author's death must be placed at least as late as A.H. 688=A.D. 1289, if not later. The colophon of MS. No. 2081 below confirms this view. Dr. Rieu (Br. Mus. Suppl., No. 943), however, mentions that some copies record the date of composition as A.H. 686=A.D. 1287. The conclusion inferred from 'Ainî's statement at the end of No. 2046 below throws light on the date of composition. Brock. (vol i, p. 303) and others appear to have failed to discuss the present subject.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the text of Ibn al-Ḥâjib.

For other copies see Berlin, Nos. 6562-3; München, No. 715; India Office, Nos. 912-6; Escur., Nos. 18, 19; Râmpûr, p. 545; Bûhâr, Lib. Cat., vol. ii, No. 379.

The work has been printed in Constantinople, A.H. 1275. It has twice been lithographed, viz., in Tihrân, A.H. 1275, and in Lucknow, 1864.

It will appear from the colophon of vol. II, described below, that the present volume and that following it are very interesting and valuable on account of the fact that they have been transcribed by the celebrated commentator of Saḥiḥ al-Bukhārî, Abû Muḥammad Maḥmûd bin Aḥmad al-'Ainî, who died in A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part 1, No. 166. For his works and manifold activities see Brock., vol. ii, pp. 52-53.

The colophon reads thus:---

تم الجزء الاول من تجزية المصنف و كان املاؤه في ربيع الآخر سنة ثمان و ثمانين و ستمائة *

Written in a hasty Naskh. Foll. 10-20 are in a later hand.

The date of transcription is given at the end of vol. II, for which see below.

No. 2046.

foll. 179; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:-

فولة الموصول مالم يتم جزاء الابصلة النح *

The colophon runs thus:—

و قد تم تمامه و ختم اختتامه في الحضرة المقدسة الغروية على مشرفها صلوات رب العزة و سلامه في شوال سنة ست و ثمانين و ستمائة * نجز تحويرة على يمين الفقير الى رحمة ربه القدير ابى محمد محمود بن احمد العينى عامله ربه و رالديه بلطفه الجلى و الخفى يوم الخميس المبارك آخر النهار العشرين من شوال سنة اثنين و عشرين و ثمان مائة من الهجرة النبوية على صاحبها افضل الصلوات و ازكى التحيات و الحمد لله اولا و أخراو باطنا و ظاهرا و اصلى على نبيه الذي عدث ناهيا و أمرا محمد المصطفى المبعوث آخرا و على آله و صحبه و ازواجه ما دام الحامد حامدا و الشاكر شاكرا *

By comparing the above colophon with that of vol. I, it appears that, according to 'Ainî, the work was completed in A.H. 686 = A.D. 1287; but it was dictated by the author to his pupils in A.H. 688 = A.D. 1289.

Written in the same hand as the above.

Dated Thursday, the 20th Shawwâl, A.H. 822=A.D. 1419.

No. 2047.

foll. 376; lines 37; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

The Same.

A beautiful complete copy of the preceding work, beginning as the above.

Written in a character intermediate between Naskh and Nasta'liq, within gold and black ruled borders; with an illuminated frontispiece. The title-page contains a tastefully illuminated circle enclosing the words: کتاب شرح رضی. The quotations from the text are in red.

Dated the 20th Rabî' I, A.H. 844=A.D. 1440. Scribe: معمد بن أبوب بن عبد الله الأصفهاني.

No. 2048.

foll. 224; lines 9; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

مختصر شرح الكافيه

MUKHTAŞARU SHARH AL-KÂFÎYAH.

An anonymous abridgment of the preceding work. Beginning:—

له الحمد في الاولى و الآخرة و بعد فهذه خلاصة ابحاث كتاب نجم الائمة الرضى لخصته بعد الوقوف على الوجه المرضى ليسهل دركه و تذارله على الزكى - الكلمة لفظ مفرد موضوع النم *

Written in fair Naskh, with a sprinkling of vowel-points. Not dated; probably 18th century. GRAMMAR. 77

No. 2049.

foll. 123; lines 19; size 11×7 ; $8 \times 4\frac{3}{4}$.

الوافية في شرح الكافيه

AL-WÂFÎYAH FÎ ŞHARH AL-KAFÎYAH.

An old copy of the second of three commentaries on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by Ruknaddîn al-Ḥasan bin Muḥammad bin Sharafshâh al-Astarâbâdi ركن الدين الحسن بن شوفشاة الاصدرابادي.

Beginning: ---

The author, Ruknaddîn al-Astarâbâdî, whom As-Suyûţî describes as a man of emment learning and noble character, was born at Astrâbâd. He received his education at Marâgah from Shaikh Nasiraddin at-Tûsî (d. A.H. 672 = A.D. 1273), with whom he made a journey to Bagdad. After the death of Nasiraddin, he left Bagdad for Mawsil, where he settled permanently and served as a teacher in the Nûriyah Madrasah. Subsequently he was given the professorial chair of Shâti'î jurisprudence in the Sulţâniyah Madrasah of Mawşil. He wrote, besides the present work, a commentary on Al-Hâwî aş-Sagir, a work on Shafi'i jurisprudence by Najmaddin Abdalgaffar al-Qazwini (d. A.H. 665 = A.D. 1266); a gloss on the Tajridal-Kalâm, a compendium of metaphysical and Muhammadan faith by Nasiraddin at-Tûsî; and a commentary on the Qawâ'id al-'Aqâ'id, a work on the principles of Muhammadan faith by Imâm Gazâlî (d. A.H. 505=A.D. 1111). He died at Mawsil either in A.H. 715=A.D. 1315 or in A.H. 718=A.D. 1318. See Bugvat al-Wuat, fol. 180a; Tabaqât by Ibn Qâdî Shuhbah, fol. 110^a; Dustûr al-I'lâm, fol. 76^a. The author wrote three commentaries on the Kâfîyah of Ibn al-Ḥâjib, viz., (i) الشرح المتبور, a large work; (2) الشرح المتوسط, a work of medium size; and (3) الشرح الصغير, a shorter work. The present work is the second one.

For other copies see Berlin, Nos. 6565-6; Leyden, No. 185; Br. Mus. Suppl., No. 946; India Office, Nos. 917-9; Escur., Nos. 95-6; Paris, No. 4037; Houtsma, No. 323; Gotha, Nos. 253-5: Cairo, vol. iv, p. 120; Râmpûr, p. 545; Bûhâr, Lib. Cat., vol. ii, No. 380.

The colophon reads thus:-

وقع الفراغ من تحرير هذه النسخة الشريفة المباركة الميمونة فى وفت الظهر يوم الثلاثاء فى شهر ربيع الآخر على يد محمد بن يحيى بن حسن اللقماني تاريخ السنة ثلث عشرون و ثمان مائة [Sie]

Written in Naskh, with copious marginal notes. The quotations from the text are introduced by the word \ddot{v}_{c} .

Dated A.H. 823=A.D. 1420.

محمد بن بحبى بن حسن اللقماني : Scribe

No. 2050.

foll. 67; lines 15; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحأشية على الوافية

AL-HÂSHIYAH 'ALA'L-WÂFIYAH.

The unique copy of a gloss on the preceding work, by As-Sayyid ash-Sharîf al-Jurjânî السيد الشريف الجرجاني (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:-

فوله احمد الله افتتع بالتحميد بعد التسمية *

No other copy of the work is known.

Written in Nasta'liq.

Not dated; probably 18th century.

No. 2051.

foll. 210; lines 16; size $12\frac{1}{4} \times 8\frac{1}{2}$; 7×4 .

الموشح

AL-MUWASHSHAH.

A commentary on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by Muḥammad bin Abî Bakr bin Muḥriz al-Khabîsî محمد بن who died, according to Dustûr al-I'lâm, fol. 42a, in A.H. 731=A.D. 1330.

Beginning:-

و الحمد لله رب العالمين و احمده كما يستحق أن يحمد الكلمة أى التي وضعت في أصطلاحات اللحاة فأنها تطلق على معان أخركا الكلام النح *

For other copies see Br. Mus. Suppl., No. 945; India Office, No. 920; Berlin, No. 6558; Gotha, No. 257; Leyden, No. 187; Cairo, vol. iv, p. 115; and Aṣafiyah, p. 1658.

Written in fair Naskh, with quotations from the text in red. Dated Saturday, the 6th Sha'bân, A.H. 1152=A.D. 1739. Scribe: سمعيل بن معمد بن الحسين بن يعيد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن الحسين بن يعيد بن عمد بن الحسين بن يعيد بن الحسين بن يعيد بن الحسين بن يعيد بن الحسين بن يعيد بن يعيد بن الحسين بن يعيد بن يعيد بن يعيد بن الحسين بن الحسين بن الحسين بن

No. 2052.

foll. 235; lines 28; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 3\frac{1}{2}$.

غاية التحقيق

ĠÂYAT AT-TAḤQÎQ.

The unique copy of a gloss on Ad-Dawlatâbâdî's commentary upon the Kâfîyah of 1bn al-Ḥâjib (see No. 2041 above), by Ṣafî bin Naşîr مغى بن نصبر, who in the preface of the present work calls Ad-Dawlatâbâdî his teacher. This Ad-Dawlatâbâdî, whose full name is Qâḍî Shihâbaddîn bin Shamsaddîn bin 'Umar az-Zâwulî, settled at Jawnpûr, where at the hands of Sulţân Ibrâhîm ash-Sharqî he received honours and distinction and finally the title of Malik al-'Ulamâ'. He

died in A.H. 849=A.D. 1445 (see Subhat al-Marjân, Bombay edition, p. 39). The works of reference do not provide us with any account of the author of the present gloss. Being a pupil of Ad-Dawlatâbâdî he must have flourished in the 9th century of the Hijrah.

Beginning: -

الحمد لله الذي انعم علينا بنعم العظام و تفضل علينا بمنه الجسام و بعد فيقول العبد الحقير صفى بن نصير لما رأيت الاحتياج الى تحصيل علم الاعراب بين وقد شرحه طائفة غير ان شروحهم و حواشيهم لم تكن وافية في ابراز محاسنه الاحواشي شيخى و استاذى شهاب بن شمس بن عمر الدولت أبادى فانها كافية ألفت له شرحا و لم از دفيه شيئاً اجنبيا و سميته غاية التحقيق النع *

Copies of Ad-Dawlatâbâdi's commentary upon the Kâfiyah are mentioned in Berlin, No. 6584, and India Office, No. 937; but no other copy of the present gloss is known.

Written in fair Naskh. Foll. 1-54 are in a later hand. Dated A.H. 1106=A.D. 1694.

No. 2053.

foll. 152; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الفوائد الضيائيه

AL-FAWÂ'ID AD-DIYÂ'ÎYAH.

The well-known popular commentary on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by Nûraddîn 'Abdarraḥmân bin Aḥmad al-Jâmî نور الدبن عبد الرحون بن احمد الجامي (d. A.H. 898=A.D. 1492; see Lib Cat., vol. ii, No. 180).

Beginning:-

The author's fame as a poet and sûfî is world-wide; but he is not less celebrated in the Orient for his present work, which is

popularly known in India as <u>Sharhu</u> Mullâ and commonly taught in Madrasahs. It has become the subject of numerous glosses, some of which are noticed in the following pages.

For other copies see Br. Mus. Suppl., No. 949; India Office, No. 921; Paris, Nos. 4044-53; Gotha, No. 259; Berlin, No. 6575; Cairo, vol. iv, p. 85.

For printed editions see Iktifâ'al-Qunû', p. 306; and Brock., vol. i, p. 304.

Written in fair Indian Nasta'liq, within red and blue ruled borders. The quotations from the text are in red.

Dated A.H. 1122=A.D. 1710.

No. 2054.

foll. 188; lines 17; size 7×6 ; 7×4 .

The Same.

Another copy of the same work, beginning as the above. A few folios are wanting at the end. The MS. breaks off abruptly thus:—
و الما مثل المصنف بما يكون الواسطة بين اما و فائها منصوبة بظهور

امثلة كونها مرفوعة لكثرتها *

Written in Nasta'liq. The last two folios are in a later hand. Not dated; probably 18th century.

No. 2055.

foll. 222; lines 16; size $5\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على الفوائد الضيائيه

AL-ḤASḤIYATU 'ALA'L-FAWA'ID AD-PIYA'ÎYAH.

A gloss on the preceding work, by 'Abdalģafûr al-Lârî عبد الغفور $^{\rm [U]}$.

Beginning:-

قولة الحمد مصدر المعلوم النج *

VOL. XX.

'Abdalġafûr al-Lârî was a disciple of Mawlânâ 'Abdarraḥmân Jâmî (see No. 2053 above). He traced his descent from Sa'd bin 'Ubâdah, a companion of the Prophet, and was born at Lâr, a town in Persia. Besides the present work he composed a commentary on the *Nafaḥât al-Uns*, the well-known Persian work of Jâmî (see Lib. Cat., vol. ii, No. 181, v). He died in A.H. 912=A.D. 1506. See Ḥadâ'iq al-Ḥanafî-yah, p. 360; Brock., vol. i, p. 304; and Ḥâj. Khal., vol. v, p. 11.

The present gloss extends to the section on اسماء الافعال.

For other copies see Berlin, Nos. 6577-8; Leyden, No. 188; India Office, No. 928; Br. Mus. Suppl., Nos. 951-2; Cairo, vol. iv, p. 43; Âşafîyah, p. 1646; Râmpûr, p. 536.

The work has been printed in Constantinople, A.H. 1272, and, with the notes of 'Abdalhakîm as-Siyâlkûtî, at Cawnpore, A.H. 1295.

Written in Nasta'lîq. Foll. 1-27 contain some marginal notes. Not dated; probably 18th century.

No. 2056.

foll. 108; lines 16; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

An incomplete copy of the same work, beginning as the above. The MS. breaks off abruptly thus:—

قال الشيخ الرضى الحق أن الحال على ضربين مثقلة جزء كلام و بقولنا جزء كلام يخرج الجملة التامة في ركب زيد و ركب مع ركوبه غلامه *

Written in fair Nasta'lîq. Slightly worm-eaten. Not dated; probably 19th century.

No. 2057.

foll. 185; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

تكملة حاشية عبد الغفور

TAKMILATU HÂSHIYATI 'ABDAL-ĠAFÛR.

A complement to Al-Lârî's gloss (see No. 2055 above) on Al-Fawâ'id aḍ-Diyâ'îyah of Jâmî (see No. 2053 above), by Mullâ' Abdal-

hakîm as-Siyâlkûtî ملا عبد الحكيم السيالكوتي (d. A.H. 1067=A.D. 1656; see Lib. Cat., vol. x, No. 509).

The work begins from the point where Al-Lâri's gloss ends. The first words are as follows:—

اى المركبات المعدودة من المبنيات اى فيها سبق بقوله و هى المضمرات النج *

For other copies see India Office, Nos. 930-31; Râmpûr, p. 536; Bûhâr, Lib. Cat., vol. ii, No. 390.

The work has been lithographed at Lucknow, 1885.

The colophon reads thus:-

قد وقع الفراغ من تسوید هذه النسخة من تصنیف ملا عبد الحکیم كتب ما بقی من حاشیة عبد الغفور من بحث المركبات الی بحث الحرف یوم الاربعاء فی التاریخ العاشر من شهر رمضان المبارك سنة الف و مائة و ثمان من هجرة النبی صلی الله علیه و آله و اصحابه و سلم بید احقر عباد الله المذنب الواجی الی عفوه محمد حسین لاجل اجلّ الناس شیخ عضد الدین المعروف بشیخا *

Written in Indian Naskh.

Dated A.H. 1108=A.D. 1696.

Scribe: معمد حسين.

No. 2058.

foll. 233: lines 19; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

Written in Indian Naskh.

The title-page contains the inscription السلطان معمود الدولة dated A.H. 1272. For a similar inscription see No. 1996 above.

Not dated; probably 19th century.

No. 2059.

foll. 76; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

The Same.

Another copy of the same work. A few folios are wanting at the beginning. The MS. opens abruptly thus:—

Written in Indian Naskh. The word قوك , which introduces the extracts from the text of Jâmî's Al-Fawâ'id aḍ-Diyâ'îyah, is written in red.

Not dated; probably 19th century.

No. 2060.

foll. 258; lines 21; size $10\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

الحاشية على حاشية عبد الغفور

AL-ḤÂSḤIYATU 'ALÂ ḤÂSḤIYATI 'ABDALĠAFÛR.

An annotation on the gloss of 'Abdalġafûr (see No. 2055 above) by Mullâ 'Abdalḥakîm as-Siyâlkûtî, the author of the foregoing work.

The preface, written by the author's son, begins thus:—
یا من هو مصدر الکلمات و افعالها و مبدأ العوامل و اعمالها
اما بعد فهذه فوائد عالية ماد بها محيط خاطر ابى و استاذى استاذى عبد الحكيم السيالكوتى النو *

For other copies see Cairo, vol. iv, p. 43, and Âṣafiyah, p. 1642. The work has been twice printed, viz., in Bûlâq, A.H. 1256, and in Constantinople, A.H. 1277.

The colophon reads thus:-

حاشیة ملا عبد الحکیم علی حاشیة ملا عبد الغفور علی نسخة الصیائیه فی شرح الکانیة بفضل پاک پروردگار تاریخ پذجم شهر ربیع الثانی ۷ پهاگن سنة ۱۲۵۱ فصلی انجام و اتمام یافت *

Written in Indian Nasta'lîq.

Dated 1256 Faşlî.

.محمد نصير الحق : Scribe

No. 2061.

foll. 171; lines 17; size $10 \times 6\frac{3}{4}$; 8×4 .

The Same.

Another copy of the same work, beginning as the above.

Written in Shikastah. Worm-eaten.

Not dated; probably 19th century.

The MS. was presented to the library by Sayyid 'Abdalmajid of Patna city.

No. 2062.

foll. 84; lines 15; size $11 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

An incomplete copy of the same work. Beginning:—

قولة مصدر المعلوم و هو الاظهر لكونة معدولا من حمدت حمد الله للدلالة على العموم و الدوام و لكثرة استعماله النج *

The preface by the author's son, as given in the two preceding copies, is not found in the present MS.

The MS. breaks off abruptly thus:—

Written in Indian Nasta'lîq. Worm-eaten.

Not dated; probably 18th century.

The MS. was presented to the library by Sayyid 'Abdalmajîd of Patna city.

No. 2063.

foll. 267; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على الفوائد الضيائيه

AL-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on Al-Fawâ'id aḍ-Diyâ'îyah of Jâmî (see No. 2053 above), by 'Isâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî في الإسفرائيني (d. A.H. 944=A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:-

يا هاديا لسالك مسالك محامدك الز *

For other copies see Br. Mus. Suppl., No. 952; India Office, No. 932; Gotha, No. 260; Berlin, No. 6579; Cairo, vol. iv, p. 44; Râmpûr, p. 534.

The work has been printed in Constantinople, A.H. 1256.

Written in Indian Nasta'lîq. The quotations from the text of Al-Fawâ'id aḍ-Diyâ'iyah are introduced by the word قوك in red.

Not dated; probably 18th century.

A note on the title-page by one Muhammad Sa'îd dated A.H. 1255 tells us that the MS. was purchased in Medina.

No. 2064.

foll. 435; lines 15; size 9×6 ; 7×4 .

The Same.

Another copy of the same work, beginning as the above. Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2065.

foll. 174; lines 23; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{3}{4}$.

The Same.

Another copy of the same work.

Beginning:-

قوله الحمد هو الوصف بالجميل الن *

Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2066.

foll. 223; lines 21; size $7\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على الفوائد الضيائيه

AL-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on Al-Fawâ'id aḍ-Diyâ'îyah of Jâmî (see No. 2053 above), by Mullâ Muḥammad Ṣâdiq ملا محمد صادق.

Beginning:--

الحمد sic نحو جنابه اما بعد فان مبلحث الفعل و الحرف من الشرح المنسوب الى العارف الجامى لما لم يعتنى بتنميقها احد من الفضلاء اردت ان اعلق عليها ما يزيل من فقابها فوفقت بتسويده حين ما قرأها على و تلاها لدى الولد العزيز المدعو

بابى الفتح محمد العارف النم *

The author tells us here that he wrote this gloss while he was teaching his son, Abu'l-Fath Muhammad al-'Ârif, the text of Al-Fawâ'id ad-Diyâ'iyah.

Nothing is known of the author's life or of his precise date. He cannot, however, have written this work later than A.H. 999=A.D. 1590; for a copy bearing that date exists in Asafiyah, p. 1642.

Written in fluent Naskh.

Dated A.H. 1028=A.D. 1618.

.سلطان محمد شالا محمد .

One Muhammad Sa'id in his note on the title-page says that in A.H. 1255 he purchased the MS. in Medina.

No. 2067.

foll. 190; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

الحاشية على الفوائد الضيائيه

AL-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on Al-Fawâ'id aḍ-Diyâ'îyah of Jâmî (see No. 2053 above), by Maḥmûd bin Ni'matallâh al-Bukhârî معمود بن نعبت الله البخارى, a scholar of the 10th century of the Hijrah (see Lib. Cat., vol. x, No. 525).

Beginning:-

مذک البدایة و الیک النهایة اما بعد فهده قلیلة من الشبهة و الایرادات علقها احقر عباد الله الباری محمود بن نعمت الله البخاری علی الفوائد الضیائیة المشهورة بشرح الجامی لمولی الوحید العلامة السامی مولانا نور الدین عبد الرحمن الجامی النج *

The preface includes a dedication to Sultân Zahîraddîn Muḥammad Bâbar (A.H. 909-937=A.D. 1503-1530).

For other copies see Walîaddîn, No. 2921, and Nûr 'Uşmânîyah, Nos. 3532-3.

Written in elegant Arabian Naskh, within red ruled borders. Not dated; probably 17th century.

No. 2068.

foll. 155; lines 17; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

الحاشية على الفوائد الضيائيه

AL-ḤÂSḤIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on Al-Fawâ'id aḍ-Diyâ'iyah of Jâmî (see No. 2053 above), by Muḥammad 'Iṣmatallâh bin Maḥmûd معمد عصمة الله بن معمود Two scholars named 'Iṣmatallâh are known. The one, Muḥammad 'Iṣmatallâh bin Maḥmûd Ni'matallâh al-Bukhârî, whose commentary upon Risâlat at-Taṣarrufât of Az-Zamakhsharî, composed in А.Н. 945

=A.D. 1538, has been noticed in India Office, No. 989. The same 'Ismatallâh appears to be the author of the present gloss on Al-Fawâ'id aḍ-Diyâ'iyah of Jāmî, which is also noticed in Cairo, vol. iv, p. 38. Another scholar, who is called Mullâ 'Ismatallâh as-Sahâranpûrî, is noticed by Âzâd in his Subhat al-Marjân (Bombay edition), p. 52. This latter scholar also wrote a gloss on Al-Fawâ'id aḍ-Diyâ'îyah of Jâmî. He died in A.H. 1039=A.D. 1629.

Beginning:-

مذک البدایة و الیک النهایة فیقول العبد الحقیر محمد عصمت الله بن محمود لما وفقت بمطالعة الشرح الشریف و التألیف اللطیف المستغذی عن التوصیف للحبر المتبحر الکرامی فور الملة و الدین عبد الرحمٰن الجامی قدس سره اردت ان اکتب ما عثرت علیه من اللطائف و الفوائد التی فیه و ما وجدت من الذكات فی بعض حواشیه النو *

The beginning quoted above differs from that given in Cairo, vol. iv, p. 38.

Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2069.

foll. 298; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشيه

AL-HÁSHIYAH.

The unique copy of an annotation on the preceding gloss, intended to confute the unjust criticisms on 'Abdarraḥmân Jâmî (see No. 2053 above) made in that work.

By 'Abdarrahmân bin Mahmûd al-Isfarâ'inî عبد الرحمن بن محمود He was a contemporary of the above-mentioned 'Ismatallâh.

Beginning:-

الحمد لله رب العالمين و بعد فيقول العبد الضعيف المستعين الى الملك القديم عبد الرحمٰ بن صحمود الاسفرائيذي غفر الله عصيانهما

لما رأيت في حاشية الفاضل المعورف المشهور بالمولوبة في البلدة المشهورة السمرقند المسمى بمولانا عصمت الله كلمات توجهها الفاضل المذكور على الشارح المعووف المشهور بمولانا جامي قدس سرة فخطر على خاطري كلمات اخرى على كلماته فاردت ان اكتب و اجمع اوراقا مما تفود به خاطري قوله الحمد لله الحمد في اللغة هو الثناء النج *

No other copy of the work is known.

Written in Nasta'lîq.

Not dated; probably 18th century.

No. 2070.

foll. 425; lines 18; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

الحاشية على الفوادد الضيائيه

AL-ḤÂṢḤIYATU 'ALÂ'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on Al-Fawâ'id aḍ-Diyâ'iyah of Jâmî, by Mullâ Jamâladdîn bin Naşîraddîn ملا جمال الدين بن نصير الدين, an Indian scholar, who flourished in the earlier part of the 11th century of the Hijrah.

Beginning:-

الحمد لله المرفوع شانه المنصوب برهانه المجرور سلطانه و قد كان تاريخ الفراغ الف سنه و تسعة عشر النج *

The work was composed, as stated by the author in the preface, in A.H. 1019=A.D. 1610.

For other copies see Râmpûr, p. 535, and Bûhâr, Lib. Cat., vol. ii, No. 388.

The work has been lithographed at Lucknow, A.H. 1295:

Written in fair Nasta'lîq.

Dated A.H. 1263=A.D. 1847.

The title-page contains the inscription لسان السلطان معمود الدولة dated A.II. 1272. For a similar inscription see No. 1996 above.

No. 2071.

foll. 196; lines 17; size $7\frac{1}{2} \times 4\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

الحاشية على الفوائد الضيائيه

AL-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

The unique copy of a gloss on Al-Fawâ'id aḍ-Diyà'îyah, of Jâmî (see No. 2053 above), by Muḥammad Sharîf bin Muḥammad al-Ḥusainî al-'Alawî معمد شريف بن معمد العسيني العلوي.

Beginning:-

الحمد لله الذي جعل كلمته العليا كانية فيقول العبد الضعيف المحتاج الى عذاية ربه الغذى القوى صحمد شريف بن صولانا محمد الحسيذى العلوى لما تشرفت بمطالعة شرح شريف لمخدومى فور الملة و الدين عبد الرحمن الجامى اردت ان اكتب ما اطلعت عليه من الذكات الدقيقة النج *

The date of the author's death is not known. The latest authority quoted is Mullâ 'Işâmaddîn al-Isfarâ'înî, who died in A.H. 944=A.D. 1537; see No. 2073 below. The fact that he uses the phrase رحمه الله for Işâmuddin suggests that our author flourished in the 11th century A.H.

No other copy of the work is known.

Written in Indian Nasta'lîq. The quotations from the text of Al-Fawâ'id aḍ-Diyâ'îyah are introduced by the word قوله in red. Foll. 151b and 185a contain large gaps against which are noted the words صير البياض. A few folios are wanting at the end.

Not dated; probably 18th century.

No. 2072.

foll. 114; lines not uniform; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

اللهلي الصافية في سلك معانى الفاظ الكافيه

AL-LA'ÂLÎ AŞ-ŞÂFÎYAH FÎ SILKI MA'ÂNÎ ALFÂZ AL-KÂFÎYAH.

A commentary on the Kâfîyah of Ibn al-Ḥâjib (No. 2041 above), by 'Abdallâh bin Yaḥyâ bin Muḥammad an-Nâẓirī عبد الله بن نحبى نن , who composed the present work, as stated in the colophon quoted below, in A.H. 896=A.D. 1490.

Beginning:-

الكلمة المراد بها المستعملة في اصطلاح الفحاة فانها قد يطلق على صعان كالكلام النو *

No other copy of the work is known.

The colophon reads thus:-

تمت الفوائد المفيدة الجامعة لمعاني الكانية المفيدة بمن الله و توفيقه قال الشارح رحمة الله وافق الفراغ من جمعه آخر نهار السبت من العشر الاولى من شهر جمادى الآخرة احد شهور سنة ست و تسعين و ثمان مائة نقل ذلك جميعا من خطه و هى نسخة التصنيف للشرح المذكور و وافق الفراغ من نقل هذا الشرح المفيد الفيد للطالب وقت الضحى من يوم اثنين المبارك لعله ثامن و عشر فى حلب فى شهر رجب الاصب (sic) من شهور سنة من الهجرة النبوية من شهور سنة من الهجرة النبوية بن عبد الهادى على يد مالكها الفقير الى كرم الله تعالى محمد بن عبد الهادى بن عبد الله بن عبد اله بن عبد الله
Written in fair Arabian Naskh, with some marginal notes. The commentary includes the whole text written in red.

Dated A.H. 1135=A.D. 1722.

محمد بن عبد الهادي بن صالم : Scribe

The title-page contains notes by several former owners of the MS.

No. 2073.

foll. 277; lines 33; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

شرح الكافية

SHARH AL-KÂFÎYAH.

A commentary on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by 'Iṣâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî عصام الدس الراهيم بن معجد بن عربشالا الاسفرائني (d. A.H. 944= A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:-

الحمد لله على ما الهمني كن عصاميا لا عظاميا النم *

For other copies see Ayâ Sûfiyah, Nos. 4507-8; Ḥamîdîyah, No. 1310; Walîaddîn, No. 2972; Râmpûr, p. 544.

The work has been printed in Constantinople, A.H. 1256. Written in fair Persian Nasta'liq with an illuminated frontispiece. Dated the 26th year of the reign of Aurangzîb=A.D. 1684.

No. 2074.

foll. 164; lines 31; size $10\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{3}{4}$.

النجم الثاقب على كافية ابن الحاجب

AN-NAJM AŞ-ŞÂQIB 'ALÂ KÂFÎYATI IBN AL-Ḥ**Â**JIB.

The unique copy of a commentary on the Kâfiyah of Ibn al-Ḥâjib (see No. 2041 above), by Ṣalâḥ bin 'Alî bin al-Ḥasan bin Muḥammad bin Abi'l-Qâsim al-Ḥâdawî صلاح بن علي بن الحسن بن محمد بن ابي القاسم

Beginning:-

احمد الله على افامة اللسان كما احمده على الهداية و الاحسان و بعد فانه قرأ على جماعة من الاخوان كافية ابن الحاجب وكان sic. حيفتُك اكثره من الشروح المسمى بالبرود الضافية و العقود الصافية لوالدنا الشيخ العلامة و الحبر الصمصامة طود العام و معدن التقى و الحام

الجمالى جمال الدين سليل الائمة الهادين بن الحسن بن محمد بن ابى القاسم الهادرى وهو اجل الشروح قدرا و اشهرها ذكراو كذت التقط لهم بعض فوائدة المتذاثرة و اختصر لهم من فوائدة المتكاثرة فسألونى تسطير ذلك لاجل الاختصار و توسطه بين الاقلال و الاكثار فاجبتهم سائلا متضرعا الى الملك الجليل و سميته بالنجم الثاقب على كافية ابن الحاجب النو *

The author tells us in the preface, passages from which have been quoted above, that in the course of his lectures on the Kâfîyah of Ibn al-Ḥâjib he dictated notes from Al-Burûd aḍ-Đâfîyah Wa'l-'Uqûd aṣ-Ṣâfîyah, an extensive commentary on the same work by his father, Jamâladdîn bin al-Ḥasan al-Hâdawî. Subsequently, at the request of his pupils, our author arranged these notes in the present book-form.

The commentary includes quotations from the text of the Kâfiyah, introduced by the word قولة in red.

No other copy of the work is known.

Written in fair Naskh, within red ruled borders. The headings are in red.

Dated A.H. 1059=A.D. 1649.

No. 2075.

foll. 150; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

شرح الكافية

SHARH AL-KÂFÎYAH.

A commentary on the Kâfîyah of Ibn al-Ḥâjib (see No. 2041 above), by 'Izzaddîn Muḥammad bin 'Izzaddîn bin Ṣalâḥ bin al-Ḥasan bin Amîr al-Mu'minîn عز الدين منحمد بن عن الدين بن صلاح بن الحسن.

Beginning:-

The author, who belonged to the noble family of the Zaidî Imâms of Ṣan'â, was appointed by Ja'far Pâshâ to the office of

Muftî in Ṣan'â. He wrote, besides the present work, a commentary on his own treatise entitled Al-Badr as-Sârî; a commentary on the Takmilat al-Aḥkâm of Imâm al-Mahdî; and a treatise entitled Manhaj al-Inṣâf Fi'n-Nahî 'An Sabb aṣ-Ṣaḥâbah. He died at Ṣan'â, A.H. 1050=A.D. 1640. See Ṭabaq al-Ḥalwâ, fol. 6^b, and Brock., vol. ii, p. 407.

For other copies see India Office, No. 936; Berlin, No. 6588; Âşafîyah, p. 1650.

The colophon reads thus:-

تمت الحاشية المباركة النافعة ال شاء الله تعالى و مؤلفها مولانا و سيدنا السيد العلامة عز الدين محمد بن عز الدين المفتى بن صلاح بن الحسن بن امير المومنين و هى بخط مالكها الفقير محمد بن الصالح الصبارى و كان تمامها ليلة الاحد سابع الشهر المبارك شهر جمادى الاولى سنة اربع و ثمانين و الف سنة *

Written in thick Arabian Naskh, within red and blue ruled borders. The text of the $K\hat{a}fiyah$ is written in red.

Dated A.H. 1084=A.D. 1673.

معمد بن الصالح الصباري : Seribe

No. 2076.

foll. 155; lines 20; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh. The text of the Kâfiyah is written in red.

Dated A.H. 1190 = A.D. 1776.

عبد الله بن بحيى بن محمد : Scribe

Fly-leaves at the beginning and end contain quotations from various poems.

No. 2077.

foll. 131; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

اعراب الكافية

I'RÂB AL-KÂFÎYAH.

A grammatical analysis of the *Kâfîyah* of Ibn al-Ḥâjib (see No. 2041 above), by an unknown author.

Beginning:-

الحمد الله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله

اجمعين الطيبين الطاهرين الكلمة مبتداءة و اللام فيها لتعريف الجنس اى لتعيين الماهية الني *

The work has been described in Berlin, No. 6589, where it is stated that the author lived before A.H. 1022=A.D. 1613. Another copy has been noticed in Gotha, No. 261. See also India Office, No. 939.

Written in Indian Naskh.

Not dated; probably 19th century.

Two fly-leaves at the end contain copies of two letters addressed by a certain Muhammad Darwish bin Mustafâ Ramlî from Mecca to two of his friends, viz. Mawlawî Ni'matallâh and Mawlawî Sayyid Riyâd 'Alî.

No. 2078.

foll. 83; lines 9; size $6\frac{1}{2} \times 10$; $7 \times 3\frac{1}{2}$.

الشافيه

ASH-SHÂFÎYAH.

A treatise on etymology, by Abû 'Amr 'Uşmân bin al-Ḥâjib, برعمر عثمان بن العاجب (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:-

الحمد لله و سلام على عبادة الذين اصطفى و بعد فقد سألذى من لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف على فحوها و مقدمة فى الخط فاجبته الني *

This treatise, like its sister work, Al-Kâfiyah (see No. 2041 above), has also been the subject of many commentaries.

For other copies see Br. Mus. Suppl., Nos. 953-4; Berlin, No. 6600; Cairo, vol. iv, p. 6; Râmpûr, p. 522.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 305; and Iktifâ'al-Qunû', p. 306.

Written in Indian Nasta'lîq.

Dated A.H. 1038 = A.D. 1628.

No. 2079.

foll. 27; lines 17; size 9×6 ; 7×4 .

The Same.

Another copy of the same work.

Beginning:-

الحمد لله رب العالمين و الصلوة على سيدنا محمد خانم النبيين و على أله و اصحابه اجمعين و بعد فقد سألفى من لا يسعنى مخالفته النر *

Written in Indian Nasta'lîq.

Not dated; probably 19th century.

A fly-leaf at the end contains a poem on the irregular forms of the feminine gender, beginning as follows:—

اسماء تأنيث بغير علامة هايا فتى في عرفهم ضربان

No. 2080.

foll. 127; lines 7; size 11×6 ; $6\frac{1}{2} \times 3$.

(Two separate works bound together.)

foll. 1-110.

I.

The Same.

Another copy of the same work, beginning like No. 2079 above. Written in Indian Naskh, with copious marginal notes.

Dated A.H. 1093=A.D. 1681.

. سبد معروف ولد سيد جهان حسيلي : Scribe

VOL. XX.

foll. 111-127.

H.

الرسالة في النحو

ARRISÂLAH FI'N-NAHW.

A fragment of an anonymous grammatical treatise with a running commentary.

Beginning:-

The headings contained in the present fragment are as follows:-

Fol. 115a.

هذا بعث المقصور و الممدود

Fol. 116b.

هذا بعث ذي الزيادة

The text is overlined to distinguish it from the commentary. Closely written in small Nasta'liq.

Not dated; probably 18th century.

No. 2081.

foll. 310; lines 19; size $10\frac{1}{4} \times 6\frac{1}{4}$; 6×3 .

شرح الشافيه

SHARH ASH-SHÂFÎYAH.

A commentary on $A\underline{sh}$ - \underline{Sh} âfiyah of Ibn al-Ḥâjib (see No. 2078 above), by Radîaddîn Muḥammad bin al-Ḥasan al-Astarâbâdî منى العبن العبن العبن العبن العبن العبن العبن العبن العبن العبن العبن العبن above).

Beginning:

اما بعد حمد الله تعالى فقد عزمت على ان اشرح مقدمة ابن العاجب رحمه الله في شرحها والمخط و ابسط الكلام في شرحها كما في شُرح اختها بعض البسط النح *

The following colophon of the present copy, where it is stated that the work was composed in A.H. 688=A.D. 1289, offers further proof of the fact noted in No. 2045 above, that the author died in A.H. 688=A.D. 1289 and not in A.H. 686=A.D. 1287, as has been generally assumed:—

وفق الله لاتمام تصنيفه في ربيع الاول سنة ثمان و ثمانين و ستمائة و قد وفق الله بتتميم كتابته يوم الثلاثا وقت العصر الحادي عشر من شهر المحرم سنة الف و اربع و ستين من هجرة النبي على يد العبد الضعيف عصمت الله بن عبد الغني اللاهوري *

For other copies see Br. Mus. Suppl., No. 955; India Office, Nos. 952-3; Berlin, No. 6601; Escur., No. 159; and Cairo, vol. iv, p. 9.

The work has been lithographed at Lucknow, A.H. 1262.

A note at the end states that the present copy has been transcribed from one which was copied and corrected by Pîr Aḥmad bin al-Hasan al-Qummî in A.H. 840=A.D. 1436 and A.H. 841=A.D. 1437, respectively.

Written in fair Naskb, with marginal notes.

Dated A.H. 1064=A.D. 1653.

.عصمت الله بن عبد الغني اللاهوري : Scribe

The title-page contains the inscription لسان السلطان محمود الدولة dated 1277. For a similar inscription see No. 1996 above.

No. 2082.

foll. 102; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 5$.

شرح الشافيه

SHARH ASH-SHAFÎYAH.

A commentary on Ash-Shâfiyah of Ibn al-Hâjib (see No. 2078 above), by Fakhraddîn Ahmad bin al-Hasan bin Yûsuf bin Ibrâhîm al-Jârabardî فغر الدبن احمد بن العسن بن بوسف بن ابراهيم الجاربردي.

Beginning:-

ربنا افرغ علينا صبرارثبت اقدامنا نحمدك يا من بيده الخير و الجود اما بعد فيقول المولى المعظم احمد بن الحسن الجاربردى لما كان كتاب التصريف الذي صذفه الفاضل المحقق النج *

The author, Al-Jârabardî, who belonged to the Shâfi'î sect, was regarded as the greatest man of letters of his day at Tabrîz. He

wrote several works, the most instructive of which, as remarked by As-Subkî, is a commentary on $Al\text{-}Kas\underline{h}s\underline{h}a\hat{f}$ of Az-Zamakhsharî (d. A.H. 538=A.D. 1143). He died at Tabrîz in Ramaḍân, A.H. 746=A.D. 1345. For accounts of his life see Dustûr al-I'lâm, fol. 92^b; Mir'ât al-Janân, fol. 458^b; Buġyat al-Wu'ât, fol. 101^a; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 134^a; Ṭabaqât by Ibn al-Mulaqqin, fol. 142^a; Ṭabaqât by Al-Isnawî, fol. 69^b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 291^a; and Brock., vol. ii, p. 193.

For other copies see Berlin, No. 6605; Br. Mus. Suppl., No. 956; India Office, No. 949; Wien, No. 182; Cairo, vol. iv, p. 8, vol. vii, p. 648; Râmpûr, p. 524.

The work has been printed in Calcutta, A.H. 1262. It has also been lithographed several times, viz., in Teheran, A.H. 1271; in Delhi, A.H. 1287; in Lucknow, A.H. 1262; and in Lahore, A.H. 1304.

Written in elegant Naskh. Foll. 1-18 contain marginal notes. Not dated; probably 16th century.

No. 2083.

foll. 166; lines 25; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished from the commentary by the word in red.

Dated A.H. 1016=A.D. 1607.

No. 2084.

foll. 208; lines 23; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in beautiful Naskh, with marginal notes. The quotations from the text are in thicker script.

Dated A.H. 1032=A.D. 1622.

According to a note at the end, the copy was collated with its original in A.H. 1032=A.D. 1622.

No. 2085.

foll. 246; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual. Written in fair Naskh. The last few folios are damp-stained. Not dated; probably 18th century.

No. 2086.

foll. 125; lines 22; size 9×7 ; 7×5 .

The Same.

Another copy of the same work.

This copy does not contain the commentator's preface. It begins thus:—

الحمد للله و سلام على عبادة الذين اصطفى و بعد فقد سألذى من لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف و على فحوها مقدمة فى الخط فاجبته سائلا متضرعا ان ينفع بها كما فعع باختها و الله الموفق - الحمد هو الثناء على الجميل من فعمة او غيرها النج *

Written in rough Nasta'lîq.

Not dated; probably 19th century.

No. 2087.

foll. 133; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشافيه

SHARH ASH-SHÂFÎYAH.

A commentary on Ash-Shâfiyah of Ibn al-Ḥâjib (see No. 2078 above), by al-Ḥasan bin Muḥammad bin al-Ḥusain an-Naisâpûrî, commonly called An-Nizâm al-A'raj التحسن بن محمد بن الحسين المهبر بنظام الأعرب who flourished in the 8th century of the Hijrah: see Lib. Cat., vol. xviii, part ii, No. 1406.

Beginning:-

احمدك اللهم على أن و فقتذى لصرف ريعان الشباب في اقتذاء العلوم و الآداب النو *

The author tells us in the preface that he wrote this commentary at the request of his friends.

For other copies see Berlin, Nos. 6602-3, and Râmpûr, p. 524.

Written in Magribî Naskh, the text being in larger Magribî Naskh.

Not dated; probably 16th century.

No. 2088.

foll. 266; lines 21; size 8×6 ; $6 \times 3\frac{1}{2}$.

المناهل الصافيه في تحقيق معانى الشافيه

AL-MANÂHIL AŞ-ŞÂFIYAH FÎ TAḤQÎQ MA'ÂNI'SH-SHÂFÎYAH.

A commentary on $A \underline{sh} \cdot \underline{Sh} \hat{afiyah}$ (see No. 2078 above), by Lutfallâh bin Muḥammad al-Ġiyâş bin ash-Shujâ' bin al-Kamâl bin Dâ'ûd az-Zafîrî لطف الله بن محمد الغياث بن الشجاع بن الكمال بن داو د الظفيري.

Beginning:-

اعلم انها قد جرت عادة كثير من العلماء اذا ألفوا كتابا في فن من ففون العلم ان يقدموا على الشروع فيه مقدمة تعين الطالب و يكون بها على بصيرة في الشروع فيه النح *

The author, Lutfallâh, who belonged to the Zaidî sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Ḥâjib's Al-Kâfîyah (No. 2041 above); a very useful gloss on the Mukhtaṣar al-Ma'ânî of At-Taftâzânî (No. 2173 below), entitled Al-Wishâh 'Alâ 'Arûs al-Afrâh; a commentary on Al-Fuṣûl al-Lû'lû'iyah, a work on the bases of Zaidî jurisprudence by Ṣârimaddîn Ibn al-Wazîr (d. A.H. 914=A.D. 1508); and several treatises on the law of inheritance, medicine, astrology, etc. He died at Zafîr (a town in Yemen) in A.H. 1035=A.D. 1625. See Khulâşat al-Aşar, vol. iii, p. 303.

For other copies see India Office, No. 954; and Cairo, vol. iv, p. 19. See also Brock., vol. i, p. 305.

Written in Arabian Naskh, with copious marginal notes. The text of Ash-Shâfiyah is written in red.

Not dated; probably 18th century.

No. 2089.

foll. 251; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

ضياء الكلام

DIYÂ' AL-KALÂM.

The unique copy of a commentary on At-Taṣrîf, a treatise on inflection by 'Abdalwahhâb bin Ibrâhîm az-Zanjânî, who flourished in the middle of the 7th century of the Hijrah; see Bugyat al-Wu'ât, fol. 254a.

By Nasrallâh bin Muḥâmmad Bâqir Shîrâzî نصر الله بن معمد باقر a scholar of the 13th century of the Hijrah.

The full title of the work, as given in the preface, is as follows:-

Beginning:-

الحمد لله الذي سلم ذاته عن النواقص و الاعتلال و تجرد هو عن التبدل و الانتقال و الصلوة على من نطق بالاوامر و النواهي لقادر المتعال و بعد فيقول الفقير الى الله الغذى ابن محمد باقر فصر الله الشيرازي النج *

In the preface the author describes the present work as his first composition, written in his early youth. He dedicates it to an Amîr, whom he describes as a great patron of holy and learned men. In the present copy a short space has been left blank for the insertion of the name of the Amîr.

The commentary is preceded by a Muqaddimah (Introduction), divided into two Maqsad as follows:—

I. Foll. 3^{b} – 6^{b} . المقصد الأول فى ذكر مخارج الحروف و صفاتها 7^{a} - 7^{b} . المقصد الثانى فى بعض اصطلاحاتهم التى يتداولونها *

The work was completed, as stated by the author at the end, in A.H. 1263=A.D. 1847.

The present copy, dated A.H. 1265=A.D. 1849, was made at the author's instance, as stated in the following colophon:—

و فرغت من كتابته متمثلا الامر مصففه الذى يدل امرة على الوجوب العالم المحقق و الفاضل المدقق وحيد عصرة و فريد دهرة و سلمان زمانه و ابو ذر دررانه في يوم الجمعة من شهر الحرام في سنة خمس و ستين و مأتين بعد الالف من الهجرة النبوية *

No other copy of the work is known.

At-Taṣrîf of Az-Zanjânî was published by Raymundus, Rome, 1610. Since then it has been frequently printed in Constantinople, Cairo and Lahore.

Written in fair Indian Naskh, within gold and coloured ruled borders; with an illuminated 'Unwân. The commentary includes the whole text, but in small portions, written in red.

No. 2090.

foll. 136; lines 21; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

المقرب في النحو

AL-MUQARRAB FI'N-NAHW.

A rare work on grammar.

Author: Abu'l-Ḥasan 'Alî bin Mû'min bin Muḥammad bin 'Alî, better known as Ibn 'Uṣfūr al-Iṣhbilì al-Ḥaḍramî an-Naḥwî الو العصري علي بن مؤمن بن معدد بن على الشهير بابن عصفور العضومي ابو العصلي الم a grammarian of considerable repute. He was born in A.H. 597=A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled At-Tamattu' Fi't-Taṣrîf; an abridgment of Al-Muḥtasib, a grammatical work of Ibn Bâbṣhâd (d. A.H. 469=A.D. 1076); three commentaries on Al-Jumal, a grammatical work of 'Abdalqâhir al-Jurjânî (d. A.H. 474=A.D. 1081): and a commentary on Al-Aṣḥ'âr as-Sittah (see Ḥâj. Khal., vol. i, p. 321). He died in A.H. 669=A.D. 1270. See Buġyat al-Wu'ât, fol. 287b, and Dustûr al-Itlâm, fol. 97a.

GRAMMAR. 105

Beginning:-

قال الامام الارحد العلامة ابوالحسن ابن عصفور رحمة الله الحمد لله الدى لم يستفتح باجمل صفعة مرام الني *

After dwelling on the importance of a knowledge of grammar, the author states in the preface that numerous grammatical works had been written, but that they were either too concise or too extensive. He states further that, at the request of his patron, Amîr Abû Zakarîyâ bin Abî Muḥammad bin Abî Ḥafṣ, he wrote the present work, holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amîr.

Contents:-Fol. 2a. قببس الكلام و اجزائه Fol. 2b. داب الاء, اب باب معرفة علامات الأعراب Fol. 3a. Fol. 4b. باب العاعل Fol. 81. باب نعم و بئس Fol. 9b. باب الدمجب باب مالم بسم فاعله Fol. 11b. Fol. 12^b. باب المبدداء و الخبر باب الاشدغال Fol. 14a. ياب كان و اخوانها Fol. 16a. Fol. 18a. باب الادعال الجارية مجرئ كأن و اخوانها بات ما و لات Fol. 19a. باب الحروف التي تنصب الاسم Fol. 20^a. باب المقعول به Fol. 22a. باب الافعال المنعدية Fol. 22b. باب اسم الفاعل Fol. 25a. باب الامتلة Fol. 26a. Fol. 26b, ناب المصدر العامل عمل فعلم

Fol. 27 ^b .	باب اسماء الأفعال
Fol. 28a.	باب الاغراء
Fol. 29 ^a .	باب المنصوب
Fol. 31a.	باب المنصوبات التي يطلبها الفعل على اللزوم
Fol. 35 ^a .	باب المنصوبات التي تطلبها جميع الافعال على غدر اللزوم
Fol. 36 ^a .	باب المفعول معه
Fol. 36 ^b .	باب المفعول من أجلة
Fol. 37 ^a .	باب الاستثذاء
Fol. 40 ^a .	باب النداء
Fol. 44 ^a .	باب لا
Fol. 45 ^b .	باب حروف الخفض
Fol. 48 ^b .	باب القسم
Fol. 49 ^b .	باب الأضافة
Fol. 52a.	باب النعت
Fol. 55 ^a .	واب عطف النسق
Fol. 57 ^b .	ماب التوكيد
Fol. 58 ^b .	ىاب البدل
Fol. 60a.	ىاب عطف البيان
Fol. 63b.	ماب ذكر الرافع للفعل المضارع
Fol. 64 ^a .	باب ذكر نواصب ا لافع ال
Fol. 66 ^b .	باب ذكو جوازم الفعل المضارع
Fol. 68 ^b .	باب ما جرئ من الاسماء في الاعراب مجرى الفعل
Fol. 71 ^b .	الب البناء
Fol. 72 ^b .	باب الحكانة
Fol. 75 ^b .	باب اسناد الفعل الى مو ^ع نث
Fol. 76a.	باب العدد
Fol. 79a.	باب اسم الفاعل المشتق من العدد

Fol. 79 ^b .	باب الادغام من كلمتين
Fol. 85 ^b .	باب التقاء الساكنين من كلمتين
Fol. 86a.	باب حكم الهمزة اذا كانت اول كلمة و قبلها ساكن
Fol. 86 ^b .	ياب الوقف
Fol. 91a.	باب الهمزة التي تكون آخر الكلمة اذا [Sic] مع همزة من
	كلمة اخوئ *
Fol. 91 ^b .	داب همونة الو <i>صل</i>
Fol. 92 ^a .	ىاب التتنية و جمع السلامة
Fol. 95 ^a .	ياب النسب
Fol. 99 ^b .	ياب التاء الأحقة الأسم للتانيب
Fol. 100 ^a .	باب نو ني التوكيد الشديدة و الخفيفة
Fol. 103 ^a .	ذكر النَّوع الأول من التصويف باب النصغير
Fol. 109a.	باب جمع التكسبر
Fol. 116a	ياب المصادر
Fol. 117 ^b .	باب اشتقاق اسماء الرحمان و المكان و المصادر و الألات التي
	بعالج بها الفعل *
Fol. 118 ^b .	ناب الممدود و المقصور
Fol. 1194.	باب اسماء الفاعلين و المقعولين و ما جرئ مجراها من
	الصفات المطُّودة في بانها *
Fol. 119 ^b .	باب نبشين ال ح روف الروايد و الأ د لة الذي يقوصل بها الي
	معرفة زيادتها *
Fol. 121 ^b .	
	الواحدة *
Fol. 124 ^a	
Fol131a	
Fol. 134 ^a .	3 . <i>y</i> . 3
Fol. 134b.	
Fol. 135 ^a .	ىاب الضرابو

For other copies see Cairo, vol. iv, p. 113, and Yenî, No. 1107. For commentaries see Haj. Khal., vol. vi, p. 88.

Written in fair Arabian Naskh, the headings being in red.

Dated A.H. 752=A.D. 1351.

. حسن بن سليمان العلمي : Scribe

According to a note at the end, the MS. was collated with two copies of the work.

No. 2091.

foll. 18; lines 17; size $8 \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

شرح لامية الافعال

SHARH LÂMIYAT AL-AF'ÂL.

A commentary on Lâmiyah, a versified treatise on the orthography and conjugation of verbs, each verse ending in J, of Ibn Mâlik (d. A.H. 672=A.D. 1273; see No. 2092 below). By Badraddîn Abû 'Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik aṭ-Tâ'î بدر الدين ابو عبد الله معمد بن معمد بن عبد الله بن مالك الطائي al-Jayyânî الجبانى, the son of the author of the text. Suyûţî in Bugyat al-Wu'ât, fol. 71b, on the authority of Aş-Şafadî, describes him as a man of great talent and vast learning, deeply versed in grammar, rhetoric, logic and For a time he settled at Ba'labakk where a large jurisprudence. number of pupils thronged round him from far and near to take lessons in various subjects. After the death of his father he proceeded to Damascus, where he succeeded him as the Shaikh of At-Turbat al-'Adilîyah and the principal of the Madrasah attached to the great mosque of Damascus. He died at Damascus on Sunday, the 8th Muharram, A.H. 686=A.D. 1287, leaving behind him several instructive works on grammar, rhetoric, prosody and logic. For further particulars of his life and works see Dustûr al-I'lâm, fol. 133b; Bugyat al-Wu'ât, fol. 71b; Mir'ât al-Janân, fol. 481a; Tabaqât by As-Subkî, vol. vi, fol. 155a; Tabaqât by Ibn al-Mulaqqin, fol. 129a; Tabaqât by Ibn Qâdî Shuhbah, fol. 106b; Tabaqât by Al-Isnawî, fol. 224a; Brock., vol. i, p. 300; Hâj. Khal., vol. v, p. 290.

Beginning:-

قال الشيخ الاصام العلامة بدر الدين محمد بن الشيخ الاصام العلاصة جمال الدين ابى عبد الله محمد بن عبد الله بن مالك انعم الله عليه و علينا بما انعم به على عبادة الصالحين هذة اوراق تشتمل على شرح

قصيدة والدى رحمة الله فى ابنية الافعال و ما يتصل بها و على ذكر ما يحتاج اليم من الامثلة و ايضاح ما استبهم و تفسير الغريب النم *

The first line of the Lâmiyah reads thus:-

The principal headings contained in the work are as follows:-

بات النبة الفعل المجهد و تصاربفه الفعل المجهد و تصاربفه

باب ابنية الفعل المربد فبه ماب البنية الفعل المربد فبه

باب الله الماء الفاعلين و المفعولين و المفعولين Fol. 9^a.

باب ابنية المصادر , Fol. 10^b.

باب المفعول و المفعل و معانبهما و معانبهما المفعول و المفعل و معانبهما

For other copies see Berlin, No. 6661; Paris, No. 4119; Escur., No. 139; Alger, No. 14; Cairo, vol. iv, p. 7.

The work has been printed at Leipzig, 1866.

Written in fair Arabian Naskh. The text of the Lâmiyah is written in red.

Not dated; probably 17th century.

بحیی س محمد : Scribe

No. 2092.

foll. 10; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

الالفية

AL-ALFÎYAH.

A well-known metrical treatise on grammar, also known as Al Khulâṣah, by Jamâladdin Abû 'Abdallâh Muḥammad bin 'Abdallâh bin Mâlik at-Ţâ'î al-Jayyânî ash-Shâfi جمال الدين ابو عبد الله محمد (d. A.H. 672=A.D. 1273). See Lib. Cat., vol. v, part i, No. 151.

Beginning:-

For other copies see Br. Mus. Suppl., Nos. 958-9; India Office, No. 958; Ayâ Sûfiyah, Nos. 4446-7; Ḥamîdîyah, No. 1273; Ḥûr

Lailâ, No. 398; Walîaddîn, No. 2900; Cairo, vol. iv, p. 50; Râmpûr, p. 530. See also Hâj. Khal., vol. i, p. 407, and Brock., vol. i, p. 298.

The work has been frequently printed. For printed editions see Iktifâ' al-Qunû', p. 302.

Written in fair Naskh, with vowel-points.

Not dated; probably 18th century.

Muḥammad Sa'îd, a scholar of Patna, who flourished in the 13th century A.H. (see Lib. Cat., vol. iii, No. 448) in the following note on the title-page says that the present copy was transcribed by his father, and that he gave the copy as a gift to Ḥâfiz Nadru'r-raḥmân, grandson of the said Muhammad Sa'îd:—

این نسخهٔ متبرکه الفیه ابی مالک ... را که نوشته خاص حضرت والد مرحوم است برخوردار حافظ سید نذر الرحمی سلمه المنان را هبه کردم النج *

No. 2093.

foll. 197; lines 73; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

شرح الألفيه

SHARH AL-ALFÎYAH.

A commentary on Al-Alfiyah of Ibn Mâlik (see No. 2092 above), by Badraddîn Abû Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Ṭâ'î al-Jayyânî بدر الدين ابر عبد الله معمد بن عبد الله بن مالک الطائی الجيانی (d. A.H. 686=A.D. 1287; see No. 2091 above).

Beginning:-

قال الشين الامام العالماما بعد حمد الله سبحانة

تعالى ممالة من المحامد على ما اسبغ من نعمة البوادى و العوائد النو *

The quotations from the text are marked with , and the commentary with

For other copies see Berlin, No. 6635; München, No. 721; Wien, No. 180; Br. Mus., No. 509; India Office, No. 959; Ayâ Şûfiyah, No. 4480; Walîaddîn, Nos. 2945, 3025; Ḥamîdîyah, No. 1294; Yenî, No. 1065; Râmpûr, p. 539; Âşafîyah, p. 1648.

Written in Arabian Naskh.

Foll. 82-88, 92 and 93, which should come in their proper order, have been wrongly placed in binding after foll. 96, 129 and 135, respectively.

Dated Haidrabâd, A.H. 1090 = A.D. 1679.

Scribe: هاشم بن حسين بن عيسى العسيني البعراني. The title-page contains a seal and note bearing the name of a certain Muḥammad 'Alî, of Calcutta, dated A.H. 1219=A.D. 1804.

No. 2094.

foll. 115; lines 21; size $11\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{3}{4}$.

الدرر السنيه على شرح الالفيه

AD-DURAR AS-SANÎYAH 'ALÂ SHARḤ AL-ALFÎYAH.

A gloss on the preceding work, by Zainaddîn Abû Yaḥyâ Zakarîyâ bin Muḥammad bin Aḥmad bin Zakarîyâ al-Anṣârî زين الدبن الدبن المائية (d. A.H. 926=A.D.~1519; see Lib. Cat., vol. xiii, No. 921).

Beginning:-

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال سيدنا و مولانا الحمد لله الذي منحنا علم اللسان و غمرنا بما من به من نعم و احسان و الصلوة و السلام على اشرف الخلق سيدنا محمد سيد ولد عدنان و على آله و صحبه صلوة و سلاما في كل وقت و آوان و بعد فهذه حاشية وصفتها على شرح الخلاصة نظم العلامة ابى عبد الله محمد جمال الدين بن مالك الطائى لابذه العلامه الشيخ بدر الدين محمد النخ *

For other copies see Berlin, No. 6635; Walîaddîn, No. 2916; and Râmpûr, p. 533.

Written in Nasta'liq.

Dated the 22nd Ramadan, A.H. 1249=A.D. 1833.

The title-page contains the seal and signature of a certain Muzaffar Husain, dated 1869.

No. 2095.

foll. 226; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

التصريح بمضمون التوضيح

AT-TASRÎH BI MADMÛN AT-TAWDÎH.

A gloss on the commentary on the Alfiyah of Ibn Mâlik (No. 2092 above), entitled Tawdih al-Masâlik of Ibn Hishâm (d. A.H. 762=A.D. 1360). For a copy of the same see Berlin, No. 6639. It is complete in two parts bound in one volume.

By Zainaddîn Khâlid bin 'Abdallâh bin Abî Bakr bin Muḥammad bin Aḥmad al-Jarjâwî al-Azharî ash-Shâfi'î, commonly called Al-Waqqâd الذبي خالد بن عبد الله بن ابى بكر بن محمد بن احمد الجرجارى. He was born at Jarjah, in Egypt, A.H. 838=A.D. 1434, but was brought up and educated at Cairo. He was deeply versed in grammar, on which subject he produced several instructive works. He died at Birkat al-Ḥâjj on his way back from Mecca, A.H. 905=A.D. 1499. See Al-Qabas al-Ḥâwî, vol. i, fol. 67b; Dustûr al-I'lâm, fol. 41a; Brock., vol. ii, p. 27.

Beginning:-

الحمد لله الملهم لتوحيدة حمدا موافيا لنعمة مكافياً لمزيدة وبعد فيقول العبد الله الازهرى عامله الله بلطفه الخفي و اجراة على عوائد برة sic ان الشرح المشهور بالتوضيح على الفية ابن مالك في الذحو النح *

The author states in the preface that Ibn Hishâm, the author of the commentary, encouraged him in a dream to write the present gloss.

The work was completed, as stated by the author at the end, on the 9th Du'l-Qa'dah, A.H. 896=A.D. 1490.

For other copies see Berlin, Nos. 6651-2; Paris, Nos. 4078-85; Gotha, No. 102; Cairo, vol. iv, p. 30; Kûprîlîzâdah, No. 1461; Ayâ Şûfiyah, No. 4483; Nûr 'Uşmânîyah, No. 4563; Walîaddîn, No. 2951; Âşafiyah, p. 1640; Râmpûr, p. 531. See also Ḥâj. Khal., vol. i, p. 413, and Brock., vol. i, p. 298.

The work has been frequently printed, viz., in Teheran, A.H. 1267, 1310; Bûlâq, A.H. 1294; and Cairo, A.H. 1305.

Written in fair Naskh.

Dated the 2nd Rajab, A.H. 1114=A.D. 1702.

. فتي الله بن احمد بن معمد . Seribe

In A.H. 1270 the MS. was in the possession of Ahmad bin Muḥammad Qishmarî of Lucknow, whose autograph note is found on the title-page.

No. 2096.

foll. 341; times 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Another copy of the same work in two volumes.

Vol. I.

From the beginning of the work up to the end of the chapter on بات كيفية النبة اسماء المفعولين.

No. 2097.

foll. 258; lines 25; size same as above.

Vol. II.

Beginning with باب التعجب, and breaking off abruptly in the middle of باب الادعام; the last few folios are wanting.

Both volumes are written in fair Arabian Naskh.

Not dated; probably 18th century.

No. 2098.

foll. 138; lines 21-25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$.

شرح الالفية

SHARH AL-ALFÎYAH.

A very popular commentary on the Al-Alfiyah of Ibn Mâlik (see No. 2092 above), by Bahâ'addîn 'Abdallâh bin 'Abdarraḥmân bin 'Abdallâh bin Muḥammad bin Muḥammad al-Hâṣhimî, commonly called Ibn 'Aqîl بهاء الدس عبد الله بن عبد الرحمن بن عبد الله بن عبد الله بن عبد الماهمي الشيهر بابن عقيل.

VOL. XX.

Beginning:---

الحمد لله رب العالمين وصلى الله على سيدنا محمد و آلة وصحبة الجمعين الكلام المصطلح علية النحويون عبارة عن اللفظ المفيد فائدة يحسن السكوت عليها النح *

The author, Ibn 'Aqîl, a grammarian of great talent and repute, was born, according to Ad-Dahabî, Tabaqât al-Qurrâ', fol. 187ª, in Cairo in A.H. 698=A.D. 1298, or, according to Ibn Hajar al-'Asqalani, Ad-Durar al-Kâminah, vol. i, fol. 257b, at Aleppo in A.H. Whichever be the place and the 694 = A.D.1294. of his nativity, he settled down in Cairo, where he studied several renowned scholars, including Jalâladdîn Qazwînî (d. A.H. 739 = A.D. 1338), Ibn Sâ'îd al-Akfânî (d. A.H. 749 = A.D. 1348), 'Alî bin Ismâ'îl al-Qûnawî (d. A.H. 729 = A.D. 1329), and Muhammad Ibn aş-Şâ'iġ (d. A.H. 725=A.D. 1325). He attached himself for about twelve years to Aşîraddîn Abû Hayyan al-Andalusî (d. A.H. 745=A.D. 1344), the foremost grammarian of Egypt in his time. After completing his education, he served as a professor in several Madrasahs at Cairo, and delivered lectures on the Qurân at the mosque of Tûlûn. In A.H. 739=A.D. 1338 he was appointed Qâdî of Husainîvah; but shortly afterwards he resigned the post of Qâdî on account of a discussion with Qâdi'l-Qudât Ibn Jamâ'ah (d. A.H. 733=A.D. 1332), and devoted himself to teaching in the Madrasah Al-Khashshâbîyah. He wrote several useful and instructive works. and died at Cairo on the 23rd Rabî' I, A.H. 769=A.D. 1367. For further particulars of his life and works see Raf al-Işr, fol. 58b; Bugvat al-Wu'ât, fol. 223b; Tabagât by Ibn al-Mulaggin, fol. 143b; Husn al-Muhâdarah, fol. 136a; Ad-Durar al-Kâminah, vol. i, fol. 257b; Tabaqât by Ibn Qâdî Shuhbah, fol. 155b; Tabaqât by Al-Isnawî, fol. 171a; Dustûr al-I'lâm, fol. 97b; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 187b; Brock., vol. ii, p. 88.

For other copies see India Office, No. 960; Cairo, vol. iv, p. 62; Hamîdîyah, No. 1293; Yenî, No. 1060; Râmpûr, p. 540; and Âşafîyah, p. 1648. See also Ḥâj. Khal., vol. i, p. 408, and Brock., vol. i, p. 299.

The work was published by Dieterici, Leipzig, 1851, and was translated by him into German, Berlin, 1852. The text has been frequently printed in Cairo and Bairût.

Written in Arabian Naskh. The quotations from the text are marked with م and the commentary with م.

Dated A.H. 1099=A.D. 1687. Scribe: ملا يونس بن بركات.

No. 2000.

foll. 160; lines 29; size 8×6 ; $6 \times 4\frac{1}{2}$.

منهج السالك الي الفية ابن مالك

MANHAJ AS-SÂLIK ILÂ ALFÎYATI IBN MÂLIK.

A commentary on the Al-Alfiyah of Ibn Mâlik (see No. 2092 above), by Nûraddîn Abu'l-Ḥasan 'Alî bin Muḥammad al-Ushmûnî نور الدنن ابو العسن على بن محمد الاشموني. He lived, according to Ḥâj. Khal., vol. i, p. 411, in the latter part of the 9th century of the Hijrah.

Beginning:-

اما بعد حمد الله على مامنح من اسباب البيان و بعد فهذا شرح بديع على الفية ابن مالك مهدب المقاصد واضح المسالك النو *

The commentary includes the whole text written in red.

For other copies see München, No. 72; Paris, No. 4087; Alger, No. 92; Cairo, vol. iv, p. 114; Nûr 'Uşmanîyah, No. 4552; Râmpûr, p. 540. See also Brock., vol. i, p. 299.

Written in Arabian Naskh. Fol. 62^a contains a large gap. The first two pages are inserted by a later hand.

Dated Tuesday, the 8th Du'l-Qa'dah, A.H. 983=A.D. 1575.

The title-page contains notes by several former owners about the purchase of the MS.

No. 2100.

foll. 170; lines 14; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

البهجة المرضيه

AL-BAHJAT AL-MARDÎYAH.

A commentary on the Al-Alfiyah of Ibn Mâlik (see No. 2092), by Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûtî جلال الدين عبد الرحون (d. a.h. 911=a.d. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:-

احمدک اللهم على نعمائک و آلائک اما بعد فهذا شرح لطيف مزجته بالفية ابن مالک مهدب المقاصد واضح المسالک يبين مراد فاظمها النو *

For other copies see Berlin, Nos. 6653-4; Paris, No. 4074; Escur., No. 69; Br. Mus., No. 511; Br. Mus. Suppl., No. 965; India Office, No. 962; Cairo, vol. iv, p. 27; Râmpûr, p. 530. See also Hâj. Khal., vol. i, p. 409, and Brock., vol. i, p. 299.

The work has been frequently printed, viz., in Teheran, A.H. 1284; in Cairo, A.H. 1291 and 1310. It has been also lithographed at Lucknow, 1831.

Written in Naskh, within gold and coloured ruled borders; with copious marginal notes.

Dated A.H. 1256=A.D. 1840.

Scribe: ابن باقر نصر الله. (See No. 2089.)

A seal bearing the name of the scribe, Naşrallâh, occurs at the end.

Two fly-leaves at the end contain short extracts from various books on astrology.

No. 2101.

foll. 69; lines 17; size $6 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

The Same.

A fragment of the same work, extending from the middle of the chapter on the verbal noun (باب اعمال اسم الفاعل) to the beginning of the chapter on the coalescing of consonants (باب الادغام).

Foll. 61-69 should come at the beginning.

The MS. opens abruptly thus:—

Written in Arabian Naskh. The quotations from the text are in red.

Dated A.H. 1185=A.D. 1771.

According to a note on fol. 69^a, the MS. was collated with a copy read in the presence of the author.

No. 2102.

foll. 185; lines 26; size $11\frac{1}{2} \times 8$; $8\frac{1}{4} \times 4\frac{1}{4}$.

فرائد القلائد في مختصر شرح الشواهد

FARÂ'ID AL-QALÂ'ID FÎ MUKHTAŞAR ŞHARH AŞH-SHAWÂHID.

A commentary on the verses of Arabian poets quoted by Badraddîn Ibn Mâlik (see No. 2093 above), Ibn Qâsim (see Escur., No. 2/5), Ibn Hishâm (see Berlin, No. 6639), and Ibn 'Aqîl (see No. 2098 above), in their commentaries on Al-Alfîyah of Ibn Mâlik (see No. 2092 above).

By Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad al-'Ainî al-Ḥanafî بدر الدين ابو معهد معهود بن احمد بن موسى الحاقى العالمين ابو معهد معمود بن الحمد العبنى العلقى (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, parti, No. 166).

Beginning:---

حمداً نا صعا ضافيا شرحعا شلعلها و شكرا هاميا ساميا مكميا النو *

The author abridged this commentary from his larger one, entitled Al-Maqâşid an-Naḥwiyah fi Sharh Shawâhid Shurûh al-Alfîyah (see Hâj. Khal., vol. i, p. 413).

For other copies see Berlin, Nos. 6647-8: Paris, Nos. 1741, 2529; Br. Mus., No. 513; Br. Mus. Suppl., No. 966; Bodl., vol. ii, No. 610; Alger, No. 115; Cairo, vol. iv, p. 83; Râmpûr, pp. 541-2.

The work has been printed in Constantinople, A.H. 1297. The colophon reads thus:—

According to this the work was composed in A.H. 817=A.D. 1414.

Written in Arabian Naskh. The verses are written in red. Dated Thursday, the 10th Du'l-Hijjah, A.H. 1084=A.D. 1673. The present copy contains the following appendices:—

1. A poem by Shamsaddîn Abu'l-Fath Muhammad bin Muhammad al-Wafâ' al-Iskandarî (d. A.H. 760=A.D. 1358), fol. 1^b.

Beginning:-

العبد عبدك فاحتكم و تصرف قلبي يحدثني بانك متلف

2. A poem by Abû Firâs al-Hamdânî (d. A.H. 357=A.D. 967), fol. 2^{n} .

Beginning:-

3. A poem by Abû Ismâ'îl Ḥasan bin 'Alî aṭ-Ṭuġrâ'î (d. A.H. 515=A.D. 1121), addressed to Niẓâm al-Mulk (d. A.H. 485=A.D. 1092), the celebrated minister of Sulṭân Alp Arsalân (A.H. 455-465= A.D. 1063-1072), fol. 3^a .

Beginning:-

4. An anonymous commentary on the preface of the work under notice, fol. 4^b.

Beginning:-

قال الشيئم الاصام العالم العلامة ابو محمد بدر الدين محمود بن الحمد العينى الله تعالى بسحائب فكرة و بلغة في الدارين اعلى الرتب قولة حمداً تقديرة حمدت الله حمدا النو *

5. An anonymous commentary on a few verses of Abu't-Tayyib al-Mutanabbî (d. A.H. 354=A.D. 965), containing philosophical principles, fol. 182^{b} .

Beginning:-

The first line of Al-Mutanabbî runs thus:-

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1133=A.D. 1720.

No. 2103.

foll. 376; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{3}{4}$.

شرح الكافية الشافيه

SHARH AL-KÂFÎYAT ASH-SHÂFÎYAH.

An old and valuable copy of a commentary by Jamâladdîn Ibn Mâlik جمال الدين ابن مالک (d. а.н. 672=а.д. 1273; see No. 2092) upon his own versified work on grammar entitled Al-Kâfîyat ash-Shâfîyah.

Beginning:--

قال الشيخ الاصام العالم الصدر الكامل بقية السلف و قدوة الخلف حجة العرب و مالك ازمة الادب جمال الدين ابو عبد الله بن محمد بن عبد الله بن عبد الله بن مالك الطائى الجيائى قدس الله روحة و نور ضويحة سألذى بعض الاولياء المتعنين بحقائق الانباء ان أتلو الكافية الشافبة بشرح النج *

The text of Al-Kâfîyat ash-Shâfîyah begins thus:—

قال ابن مالک محمد و قد فرمی افادة بما فیه اجتهد

Cf. Ḥâj. Khal., vol. v, p. 5.

The author tells us in the preface that he wrote this commentary at the request of some of his friends.

A copy of the work is noticed in Cairo, vol. iv, p. 74.

For copies of Al-Kâfîyat ash-Shâfîyah see Cairo, vol. iv, p. 88, and Râmpûr, p. 553.

Written in excellent Arabian Naskh, with a sprinkling of vowel-points.

Dated A.H. 716=A.D. 1316.

The last folio contains the signature of a certain 'Alâ'addîn an-Naḥḥâs.

No. 2104.

foll. 72; lines 13; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

بغية الامال

BUGYAT AL-ÂMÂL.

An old and unique copy of a treatise (written during the lifetime of the author) on the correct pronunciation of the different kinds of verbs in the future tense, by Abû Ja'far Aḥmad bin Yûsuf bin 'Alî bin Yûsuf al-Fihrî al-Lablî الفهرى الرجعفر احمد بن يوسف بن على بن بوسف للملى.

The full title of the work, as given in the preface, is as follows:---

Beginning:---

قال الشينج الامام العلامة الحمد لله الذمى ابتدع بقدرته كل شيى و اتقى بعلمه و حكمته كل جامد و حِيَّ و خصص بارادته و مشيته جميع الكائذات من خير و شر ورشاد و غيِّ النج *

Cf. Ḥâj. Khal., vol. ii, p. 57.

The author was born at Lablah (a village in Tunis) in A.H. 623 = A.D. 1226. He wrote, besides the present work, a treatise on the inflection of verbs; and two commentaries on the Kitáb al-Faṣîḥ, a lexicographical work by Abu'l-'Abbâs Aḥmad bin Yaḥyâ Ṣa'lab al Kûfî (A.H. 291 = A.D. 903): one of them, entitled Tuhfat al-Majd aṣ-Ṣarîḥ fī Sharhi Kitâb al-Faṣîḥ, has been described by Ḥâj. Khal., vol. iv, p. 444, on the authority of Ibn al-Hinnâ'î, as the best of its kind. Our author died at Tunis in A.H. 691 = A.D. 1291. See Bugyat al-Wu'ât, fol. 137; Dustûr al-I'lâm, fol. 120b.

The author tells us in the preface that the present work, which he wrote at the request of his friends, is the first of its kind, no other work exclusively devoted to the pronunciation of the different kinds of verbs in the future tense being extant in his time. He dedicates it to Shaikh al-Islâm 'Izzaddîn Abû Muḥammad 'Abdal'azîz bin 'Abdassalâm as-Sulamî (d. A.H. 660=A.D. 1261).

The work is divided into two Qism. The first Qism, dealing with three-lettered verbs, is subdivided into five $B\hat{a}b$. The second

Qism, treating of the verbs other than three-lettered, is subdivided into a Muqaddimah and three Faşl.

Contents:--

Qism I.

 Bâb I. fol. 5a.
 باب الصحيح

 Bab II. fol. 16b.
 باب المهموز

 Bâb III. fol. 36b.
 باب المضاعف

 باب المضاع من المضاعف
 باب المحام من المضاعف

Qism 11.

مقدمة قال احمد اعلم أن الأفعال الزابدة على تلثة . "Muqaddimah. fol. 45 أ اقسام رباعبة و خماسبة و سداسية و لا يكون فعل على اكتو من ستة احرف *

الفصل الأول قد قدمنا انَّ طريقة المستقبل مما زاد على . Faşl I. fol. 46^a. الثلاثى على منهاج واحد لا يختلف و بيانه ان كل مثال بحتوى عليه هذا الفصل مما فى اوله همزة وصل *

الفصل الثاني قال احمد لطف الله له مضمون هذا . fol. 56° . الفصل ان كل فعل مضارع بجي فعله على وزن واحد من هذه الامثلة المذكورة فبه فان اوله مفتوح وما قبل آخرة مفتوح ايضاً *

الفصل الثالث قال احمد مقصود هذا الفصل ان كل فعل ... Fast III. fol. 59ª. على وزن مثال من الامثلة المذكورة فيه فان مضارعه

مكون اوله مضموما و ما قبل اخرة مكسورا *

The work ends with two more Fasl dealing with those questions which are common to both the Qism.

The colophon reads thus:—

قال احمد هذا تمام الغرض من هذا الكتاب وقد ضمنته كيف ينطق بجميع مستقبلات الافعال المبنية للفاعل والمفعول ثلاثيها وزايدها صحيحها

ر معالمها و مضاعفها و مدغمها و بينت ذلك كله بيانا كانيا و شرحته بحمد الله شرحا شافيا بترتيب لم السبق اليه و تعذيب لم ازاحم عليه و الحمد لله رب العالمين *

No other copy of the work is known.

The MS. was transcribed in A.H. 692=A.D. 1292 by Aḥmad bin Ibrâhîm (d. A.H. 725=A.D. 1324). The above-mentioned scribe also transcribed a copy of Shawâhid at Tawḍih (see Lib. Cat., vol. v, part 1, No. 151) in A.H. 691. The colophon of the scribe runs thus:—

فرغ من كتابته سفة تسعين و ستمائة كتبه لففسه ... الحمد بن ابراهيم بن شعبان بن عبد الله *

In A.H. 1035 the MS. was in the possession of Madyan at-Ṭabîb who was alive in A.H. 1044=A.D. 1634 (see Lib. Cat., vol. v, part 1, p. 41).

Written in fair Naskh, with a sprinkling of vowels.

It was collated with the original, as stated in the following note at the end:—

Fol. 72^a contains a poem by Abu'l-'Abbâs Aḥmad bin 'Ammâr al-Muqrî, beginning as follows:—

In this poem the author has tried to collect all the words of the Qurân in which the letter 2 occurs.

No. 2105.

foll. 285; lines 25; size $6\frac{3}{4} \times 4\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

شرح اللباب

SHARH AL-LUBÂB.

A very old copy of a commentary on $Al\text{-}Lub\hat{a}b$, a treatise on syntax by Tâjaddîn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddîn al-Isfarâ'înî, better known as Fâḍil, who flourished about the end of the 7th century of the Hijrah (see No. 2035 above).

By Muḥammad bin Mas'ûd bin Maḥmûd al-Fâlî as-Sîrâfî معمد بن معمود الفالي السيرافي, who flourished in the 8th century of the Hijrah.

Beginning: ---

الحمد لله الذي هدانا الى معرفة اعجاز القرآن و نصب لذا دليلا عليها و هو علم المعانى و البيان النو *

Cf. Hâj. Khal., vol. v, p. 303.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the *Al-Lubâb* of Al-Isfarâ'înî.

The commentary is divided, like the original text, into a Muqaddimah and four Qism. The four Qism are as follows:—

 II. fol. 28a.
 القسم الأول في الاعواب

 II. fol. 36a.
 القسم الثاني في المعرب

 القسم الثالث في العامل
 الله قتضى للاعواب

 IV. fol. 281a.
 لاعواب

For other copies see India Office, Nos. 895-7; Âya Ṣûfiyah, No. 4526; Walîaddîn, Nos. 2988-9; Râmpûr, p. 545; and Cairo, vol. iv, p. 75.

The colophon reads thus:-

قال المصنف رحمه الله فى آخر الكتاب و اذ قد وفينا دما وعدنا من توفير الاقسام الاربعة حقها فلفختم الكتاب حامدين لله و مصلين على نبيه محمد و آله الطاهرين و حسبنا الله و نعم الوكيل و يقول العبد الضعيف محمد بن مسعود بن محمود الشيرازي الفالى احسن الله خاتمته شكر الله سعى مصففه فيما افاد و يسرله فى الاخرة ما تمفاه و ازاد فقد استفدنا من كلامه فوائد كثيرة و التقطفا مما نثره عليفا فوائد غزيرة و قد اتفق الفراغ من إملاء هذا الشرح بحسب ذهفى القاصر و فهمى الفاتر و المأمول من علماء الزمان و اكابر الخلان حرس الله ايامهم ان ينظروا فيه بعين القبول و الانصاف منبيين على الخطاء و الزلل مصلحين لما عثروا عليه من الخلال داعين لمن امالة بالغفران و حسبنا الله و عليه التكلان يوم الخميس

الرابع عشر من ربيع الاول سفة ست و اربعين و سبعمائة في مديفة شيراز حرسها الله تعالى مع سائر مدن المسلمين من الآفات *

According to the above colophon the commentary was composed at Shîrâz in A.H. 746=A.D. 1345; but this is evidently incorrect, since the present work is referred to in the 'Ubâb al-Lubâb (No. 2107 below), which was composed in A.H. 735=A.D. 1334. Therefore we accept the date of composition given in the copy noticed below, viz., the 14th Rabî' I, A.H. 712=A.D. 1312. This very date is noted in Ḥâj. Khal., vol. v, p. 303, as the date of composition.

The MS. was transcribed by 'Abdalmuḥsin bin Isḥâq at Manastar. Written in Arabian Naskh, with quotations from the text in red. Dated A.H. 758=A D. 1356.

No. 2106.

foll. 350; lines 23; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above. The colophon reads thus:—

يقول العبد الضعيف محمد بن مسعود بن محمود بن ابى الفتح السيرافى وقد اتفق الفراغ من املائه يوم الوابع عشر من ربيع الاول سنة اثنتى عشرة و سبعمائة فى مدينة شيراز من فارس حرسها الله تعالى من الآفات وصانها من المخافات *

The MS. was transcribed by Bâyazîd bin Shâh 'Alî at the Madrasah of Marġâb.

Written in Persian Nasta'liq. The text is distinguished by a red line drawn over it.

Dated Saturday, the 21st Muharram, A.H. 838=A.D. 1434.

The title-page contains, besides notes by several former owners of the MS., the seals of Sulaimânjâh (A.H. 1243–1253=A.D. 1827–1837), Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847) and Wâjid 'Alî Shâh (A.H. 1263–1272=A.D. 1847–1856), the rulers of Oudh.

A seal bearing the inscription عبد الوالى عفي عنه dated A.H. 1165 = A.D. 1751 occurs at the end.

2107.

foll. 356; lines 25; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

عباب اللباب في توضيح دقائق الاعراب

'UBÂB AL-LUBÂB FÎ TAWDÎḤI DAQÂ'IQ AL-I'RÂB.

A commentary on $Al\text{-}Lub\hat{a}b$ of Al-Isfarâ'înî (see No. 2035 above).

Beginning:-

الحمد لله الدى المقتضى العراب وجودة جودة برفع العباد و نصب النجاد المتفرد بوصف الجلال و بعد فان لباب الاعراب كتاب

وثيق اركانه رفيع بنيانه النج *

Finding Al-Fâli's commentary on Al-Lubâb (No. 2105 above) in some respects defective, the author wrote the present one, and dedicated it to Muḥammad bin Tuġlaq Shâh (A.H. 725-752=A.D. 1324-1351), the emperor of Delhi.

The following colophon of the commentator quoted by the scribe tells us that the commentary was composed in A.H. 735=A.D. 1334:—

فرغ من تأليفه سعة خمس و ثلثين و سبعمانه *

For other copies see Cairo, vol. iv, p. 78; Nûr 'Uşmânîyah, No. 4595; Waliaddîn, Nos. 2986-7; Yenî, No. 1087; Râmpûr, p. 550. Written in fair Indian Naskh. The text is written in thick Naskh.

Dated A.H. 1234=A.D. 1818.

Scribe: عبد الحميد بن عبد الحكيم.

The title-page contains a seal bearing the following verse:—

زد بدامان خدا دست امید بندهٔ عاصی ترین عبد الحمید

A fly-leaf at the beginning contains a table of the contents of the work.

No. 2108.

foll. 212; lines 21; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

شرح لب اللباب في علم الاعراب

SHARḤ LUBB AL-LUBÂB FÎ 'ILM AL-I'RÂB.

A commentary on *Lubb al-Lubâb*, a grammatical treatise by Al-Isfarâ'înî, cf. Hâj. Khal., vol. v, p. 303.

By Nuqrah-Kâr, the author of the preceding work.

Beginning:-

الحمد لله قاشع غمام الغموم و قاصع همام الهموم النج *

The author tells us in the preface that, finding that no commentary had ever been written on Lubb al-Lubâb of Al-Isfarâ'înî, he had long formed the project of writing the present one, but had been prevented by various causes from carrying out that plan, until he was enabled to adorn his preface with the name of Sultân al-Wuzarâ' Fakhraddîn Abû Ţâlib, whose descent is traced from 'Alî, the fourth Caliph.

For other copies see Br. Mus. Suppl., No. 967; Ayâ Şûfiyah, No. 4527; Cairo, vol. iv, p. 75; and Âṣafîyah, p. 1650.

Written in Arabian Naskh. The commentary includes the text, distinguished by a red line drawn over it. Foll. 63-70 should come after fol. 1. The last three folios are in a later hand.

Not dated; probably 17th century.

No. 2109.

foll. 96; lines 17; size $8 \times 5\frac{3}{4}$; 6×4 .

شرح المقدمة الاجروميه

SHARḤ AL-MUQADDIMAT AL-ÂJURRÛMÎYAH.

A commentary on Al-Muqaddimat al-Âjurrûmîyah, a well-known treatise on grammar of Ibn al-Âjurrûm aṣ-Ṣanhâjî. By Shamsaddîn Abu'l-'Azm Muḥammad bin Muḥammad bin Yûsuf al-Ḥalâwî ash-Ṣhâfi'i شمس الدين ابر العزم محمد بن محمد بن برسف العلاري الشافعي. He was born at Jerusalem in A.H. 819=A.D. 1416. After receiving his early education in his native town, he travelled to Cairo, where he completed his studies under 'Alâ'addîn 'Alî bin Aḥmad al-Qalaq-shandî (d. A.H. 856=A.D. 1452; see Mu'jam of Ibn Fahd, fol. 140b) and several other eminent scholars. He made a pilgrimage to Mecca, where he settled permanently, and died on Thursday, the 26th Muḥarram, A.H. 883=A.D. 1478. See Mu'jam of Ibn Fahd, fol. 284a.

Beginning:-

الحمد لله العلى الاكرم الدى علم بالقلم علم الانسان مالم يعلم اما بعد فيقول اضعف عباد الله و احوجهم الى عفوة و مغفرته و رحمته محمد بن محمد الحلاوى غفر الله ذنوبه و ستر عيوبه فى الدنيا و الآخرة الني *

The preface includes a short biographical notice of the author of the text, Ibn al-Âjurrûm. His full name is Abû 'Abdallâh Muḥammad bin Muḥammad bin Dâ'ûd aṣ-Ṣanhâjî. He was born in A.H. 672=A.D. 1273, and died in A.H. 723=A.D. 1323. For a copy of the text see Paris, No. 1844. A number of scholars have produced commentaries and glosses on the present text. See Ḥâj. Khal., vol. vi, p. 75.

For other copies see Berlin, No. 6672; Râmpûr, p. 547. See also Brock., vol. ii, p. 238.

Written in Arabian Naskh. The commentary includes the text in short passages written in red and preceded by the word فوله.

Dated A.H. 1196=A.D. 1781.

Scribe: سعيد بن سلام.

No. 2110.

foll. 20; lines 29; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

شرح المقدمة الآجرومية

SHARḤ AL-MUQADDIMAT AL-ÂJURRÛMÎYAH.

A commentary on Al-Muqaddimat al-Âjurrûmîyah of Ibn al-Âjurrûm aṣ-Ṣanhâjî. By Zainaddîn Khâlid bin 'Abdallâh bin Abî Bakr bin Muḥammad bin Aḥmad al-Jarjâwî al-Azharî ash-Shâfi'î, commonly called Al-Waqqâd زين الدين خالد بن عبد الله بن ابي بكر بن محمد بن الحين خالد بن عبد الله بن ابي بكر بن محمد بن الجرجاوي الازهري الشافعي (d. A.H. 905=A.D. 1499); see No. 2095 above.

Beginning:

فال الشيخ الامام العلامة الحمد للله رافع مقام المنتصبين لنفع العبيد الحافظين جناحهم للمستفيد و بعد فهذا شرح لطيف الاستعمال لالفاظ الاجرومية في اصول علم العوبية ينتفع به المبتدى ان شاء الله تعالى و لا يحتاج اليه المنتهى النج *

The author tells us in the preface that he wrote this work at the request of his Shaikh, Sayyid 'Abbâs al-Azharî.

This 'Abbâs al-Azharî, whose full name is 'Abbâs bin Aḥmad bin Muḥammad al-Qâhirî, was a saint of Cairo. He died in A.H. 888=A.D. 1483. See Al-Qabas al-Hâwî, vol. i, fol. 81°.

The work was composed, as stated in Brock, vol. ii, p. 238, in A.H. 887 = A.D. 1482.

For other copies see Berlin, Nos. 6674-5; Gotha, No. 287; Ayâ Şûfiyah, No. 4472; Nur 'Uşmânîyah, No. 4599; Bashîr Âġâ, No. 589; Cairo, vol. iv, p. 58; Râmpûr, p. 547; Âşafîyah, p. 1652. See also Brock., vol. ii, p. 238, and Ḥâj. Khal., vol. vi, p. 74.

The work has been thrice printed at Bûlâq, viz., in A.H. 1259, 1274 and 1290.

Written in Arabian Naskh. The commentary includes the whole text written in red.

Dated Tuesday, the 14th Jumâdâ II, A.H. 1134=A.D. 1721. Scribe: الحمد بن محمد بن عبد الهادى.

No. 2111.

foll. 44; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 4$.

الدر المضييه على الأجروميه

AD-DURR AL-MUDÎYAH 'ALA'L-ÂJURRÛMÎYAH.

A commentary on Al-Muqaddimat al-Âjurrûmiyah of Ibn Âjurrûm aṣ-Ṣanhâjî. By Abu'l-Ḥasan Muḥammad bin 'Alî al-Mâlikî ash-Shâḍilî ابو الحسن محمد بن على المالكي الشاذلي, a scholar of the 10th century of the Hijrah. See Ḥâj. Khal., vol. vi, p. 75.

Beginning:-

اما بعد حمد الله و الصلوة على رسوله صلى الله عليه و سلم و على سائر الذبكيين فيقول الفقير لرحمة ربه ابو الحسن المالكي غفر الله له و لوالديه و لجميع المسلمين النع *

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled Al-Kawâkib aḍ-Daw'îyah Fî Ḥall al-Ājurrûmîyah.

On the title-page as well as in the Hand-list No. 1599 the work is wrongly designated الكواكب المضبة على الآجرومبة.

A copy of the work is noticed in Escur., No. 93.

Written in Arabian Naskh, with quotations from the text in red.

Dated Monday, the 5th Jumâdâ II, A.H. 1006=A.D. 1597.

. محمد بن احمد بن على الشهدر بالحربري العذفي : Scribe

No. 2112.

foll. 135; lines 23; size 8×6 ; $6\frac{1}{2} \times 4$.

شرح المقدمة الآجروميه

SHARḤ AL-MUQADDIMAT AL-ÂJURRÛMÎYAH.

A commentary on Al-Muqaddimat al-Ajurrûmîyah of Ibn al-Âjurrûm aş-Ṣanhâjî. By Muḥammad bin 'Abdallâh al-Khirshî المعهد بن عبد الله الغرشي . He was born in A.H. 1010=A.D. 1601. He vol. XX.

studied under Burhânaddîn Ibrâhîm bin Ibrâhîm al-Laqânî (d. A.H. 1041=A.D. 1631), and attached himself for a long time to Nûraddîn 'Alî al-Ujhûrî (d. A.H. 1066=A.D. 1655). He served as a professor in Al-Jâmi'al-Azhar at Cairo, and wrote several works. He died in A.H. 1101=A.D. 1689. See Silk ad-Durar, vol. iv, p. 62; Tâj at-Ṭabaqât, vol. xii, fol. 4°; Brock., vol. ii, p. 318.

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد الفاتع المخاتم الامين و بعد فهذا شرح لطيف لالفاظ مقدمة الشيخ الاصام النحوى ابى عبد الله محمد بن محمد بن داؤد الصفهاجي عرف بابن آجروم النع *

A copy of the work is noticed in Cairo, vol. iv, p. 51, under the title الدرة السنية على حل الفاظ الآجرومية. See also Ḥamîdîyah, No. 1288.

Written in Arabian Naskh, within double red ruled borders. The commentary includes the text in short passages written in red.

Dated A.H. 1170=A.D. 1756.

No. 2113.

foll. 169; lines 25; size 10×6 ; $7 \times 3\frac{3}{4}$.

حاشية الفواكه الجنيه على متممة الأجروميه

ḤÂSHIYAT AL-FAWÂKIH AL-JANÎYAH 'ALÂ MUTAMMIMAT AL-ÂJURRÛ-MÎYAH.

An anonymous gloss on Al-Fâkihî's commentary on Ar-Ru'ainî's supplement to Ibn Âjurrûm's grammatical treatise entitled Al-Muqaddimat al-Âjurrûmîyah.

The author of the commentary, Al-Fâkihî, whose full name is Abdallâh bin Aḥmad al-Fâkihî, was born at Mecca in A.H. 899=A.D. 1493. He was the foremost grammarian of Ḥijāz of his time, and wrote several instructive works on the subject. He died in A.H. 972 = A.D. 1564. See An-Nûr as-Sâfir, fol. 140^a, and Brock., vol. ii, p. 380.

The work begins with short biographical notices of 'Abdallâh al-Fâkihî and his two brothers, 'Abdalqâdir al-Fâkihî (d. A.H. 982= A.D. 1574) and Abu's-Sa'âdât Muḥammad al-Fâkihî (d. A.H. 992= A.D. 1584), extracted from An-Nûr as-Sâfir.

The gloss begins on fol. 2ª thus:-

قولة الحمد لله على نعمة جمع نعمة بمعذى انعام لى على جميع انعاماته لى باعتبار كل اثر من آثارها لان الجمع المضاف الى المعرفة يغيد العموم النو *

No other copy of the present work is known.

For copies of Al-Fâkihî's commentary see Leyden, No. 213; India Office, No. 980; Paris, Nos. 4123, 4142; Âşafiyah, p. 1654.

Al-Fâkihî's commentary has been twice printed, viz., in Cairo, A.H. 1306, and in Bûlâq, A.H. 1309.

Written in Indian Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alì Shâh (A.H. 1258-1263=A.D. 1842-1847), rulers of Oudh, are found on the title-page and at the end.

No. 2114.

foll. 42; lines 23; size $9 \times 5\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

اعراب الآجرومية

I'RÂB AL-ÂJURRÛMÎYAH.

A grammatical analysis of the text of Ibn Âjurrûm aṣ-Ṣanhāji's Al-Muqaddimat al-Âjurrûmiyah, by Shaikh Shihâbaddîn Aḥmad aṣ-Ṣaġîr al-Baṣrî الشيخ شهاب الدين الصغبر البصرى, a scholar of the 12th century of the Hijrah.

Beginning:-

الحمد الله رب العالمين و الصلوة و السلام على سيدنا صحمد و اله و صحبه و سلم و بعد فهذا اعراف اعربت به ما مثل به مصنف الآجرومية وحمة الله تعالى اعلم انه ينبغى لكل طالب علم قبل الدخول فيه ان يعرف حدلا و فائدته و موضوعه و غايته و حكمه النع *

No other copy of the work is known.

The MS. was transcribed, as stated in a note at the end, from a copy dated A.H. 1118=A.D. 1706.

Written in Arabian Naskh.

Dated A.H. 1275=A.D. 1858.

No. 2115.

foll. 134; lines 18; size 9×7 : $7 \times 3\frac{1}{2}$.

الجني الداني

AL-JANÂ AD-DÂNÎ.

A treatise on the various kinds of particles, by Al-Ḥasan bin Qâsim bin 'Abdallâh bin 'Alî al-Murâdî, better known as Ibnu Ummi Qâsim al-Miṣrî العسن بن قاسم بن عبد الله بن على المرادي الشيير بابن ام قاسم المصري.

Beginning:-

الحمد لله بجميع محاصده على جميع عوائده و بعد فانه لما كان مقاصد كلام العرب على اختلاف صفوفه مبنيا اكثرها على معانى حروفه صوفت الهمة الى تحصيلها و معوفة جملها و تفصيلها النج *

The author, who is called Ibnu Ummi Qâsim after his grandmother, was born at Cairo. As-Suyûtî, on the authority of 'Afîf al-Maţarî, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under Abû Ḥayyân al-Andulusî (d. A.H. 745=A.D. 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the Muṭaṣṣal of Az-Zamakhṣharî (d. A.H. 538=A.D. 1143); a commentary on the Alfiyah of Ibn Mâlik (d. A.H. 672=A.D. 1273); and a commentary on the Tashîl al-Fawâ'id of the same Ibn Mâlik. He died on the day of 'Îd al-Fiṭr, A.H. 749=A.D. 1348. See Buġyat al-Wu'ât, fol. 178°; Ḥusn al-Muḥâḍarah, fol. 136°; and Dustûr al-I'lâm, fol. 112°.

The work is divided into an introduction and five chapters. The introduction is subdivided into five sections, as follows:—

I. Fol. 1b.

الفصل الأول في حد العوف

II. Fol. 3a.

الفصل الثاني في تسميته حرفا

 III. Fol. 3b.
 الفصل الثالث في جملة معانية و اقسامه

 IV. Fol. 4b.
 الفصل الوابع في بيان عمله

 V. Fol. 4b.
 الفصل الخامس في عدة الحووف

The five chapters are as follows:-

 II. Fol. 5°.
 الباب الثانى فى الثنائى

 II. Fol. 41°.
 الباب الثانى فى الثلاثى

 III. Fol. 97°.
 الباب الثانث فى الثلاثى

 IV. Fol. 109°
 الباب الخامس فى الخماسى

 V. Fol. 131°.
 الباب الخامس فى الخماسى

For other copies see Râmpûr, p. 532, and Walîaddîn, No. 2908. See also Hâj. Khal., vol. ii, p. 632.

Written in Arabian Naskh.

Dated A.H. 1130=A.D. 1717.

Scribe: الحمد بن المعبل بن احمد بن ابي الرجال.

The title-page contains, besides notes by several former owners of the MSS., the signature of Muḥammad bin 'Abdallah Ibn Ḥumaid al-Ḥanbali (d. A.H. 1295=A.D. 1878), the author of As-Suḥub al-Wâbilah; see Lib. Cat., vol. xii, No. 785.

No. 2116.

foll. 21; lines 11; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{3}{4}$.

جمل الاعراب

JUMAL AL-I'RÂB.

A grammatical tract, by the author of the preceding work. Beginning:—

فال الشيخ الاصلم العالم العلامة المقرع المنصوى بدر الدين حسن بن قاسم بن عبد الله بن على المرادى تغمده الله برحمته و اسكفه فسير جفته سألت و فقك الله عن بيان الجمل التي لها محل من الاعراب النح *

A copy of the work is noticed in Leyden, No. 215.

Written in fair Naskh.

Dated A.H. 1291=A.D. 1874.

.مصطفى محمد الشلشلمومي : Scribe

No. 2117.

foll. 2; lines 12; size 9×6 ; $5\frac{1}{2} \times 4$.

المختصر في المذكر و المؤنث

AL-MUKHTAŞAR FI'L-MUDAKKAR WA'L-MU'ANNAŞ.

A tract on the irregular forms of the masculine and feminine genders. The author's name is not known.

Beginning:-

Written in fair Naskh, with vowel-points.

Not dated; probably 14th century.

The last folio contains a seal bearing the name of a certain 'Usmân.

No. 2118.

foll. 186; lines 27; size $10 \times 7\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$.

مغنى اللبيب عن كتب الاعاريب

MUĠNI'L-LABÎB 'AN KUTUB AL-'A'ÂRÎB.

A grammatical treatise, by Jamâladdîn Abû Muḥammad 'Abdallâh bîn Yûsuf bin Aḥmad bin 'Abdallâh al-Anṣârî al-Miṣrî al-Ḥanbalî, commonly called Ibn Hishâm جمال الدبن ابو محمد عبد الله الانصارى المصرى الحنبلي الشهير بابن هشام .

Beginning:-

قال الشينج الامام العلامة اما بعد حمد الله على افضاله و الصلوة و السلام على سيدنا محمد و آلة النج *

The author, an eminent scholar of Egypt, who occupies a high place as a grammarian, was born in the middle of Du'l-Qa'dah, A.H. 708=A.D. 1308. He studied under Tâjaddîn Abû Hafş 'Umar bin 'Alî al-Fâkihânî (d. A.H. 731=A.D. 1330), Muḥammad bin 'Alî Ibn

as-Sarrâj (d. A.H. 769=A.D. 1367) and Tâjaddîn at-Tabrîzî. He attached himself for a long time to 'Abdallatîf Ibn al-Muraḥḥil (d. A.H. 744=A.D. 1343), under whom he attained a profound knowledge of grammar. He composed a series of useful and instructive works on grammar, and died at Cairo on Friday, the 5th Du'l-Qa'dah, A.H. 761=A.D. 1359. See Ad-Durar al-Kâminah, vol. i, fol. 270^b; Husn al-Muḥâḍarah, fol. 136^a; Buġyat al-Wu'ât, fol. 230^b; As-Suḥub al-Wâbilah, fol. 84^b; Dustûr al-I'lâm, fol. 101^a; Tâj-at-Tabaqât, vol. viii, fol. 137^a; Brock., vol. ii, p. 23.

In the preface the author makes mention of a grammatical treatise which he had written at Mecca in A.H. 749=A.D. 1348. As the draft of this treatise, with other possessions, was lost on his return journey from Mecca to Egypt, he proposed to write the present work when he again came to Mecca, which he did in A.H. 756=A.D. 1355.

It is stated in the colophon that the work was completed at Mecca in Du'l-Qa'dah, A.H. 756=A.D. 1355, and that its revision by the author himself was finished at Cairo in Rajab, A.H. 759=A.D. 1357.

For other copies see Berlin, No. 6725; Br. Mus., No. 516; Br. Mus. Suppl., Nos. 976-8; India Office, Nos. 966-7; Cairo, vol. iv, p. 110; München, No. 328; Paris, Nos. 4155-7; Escur., No. 48; Yenî, Nos. 1108-13; Kûprîlîzâdah, Nos. 1502-4; Ayâ Şûfiyah, Nos. 4587-8; Ḥamîdîayah, Nos. 1329-32; Nûr 'Uşmânîyah, Nos. 4638-45; Walîaddîn, Nos. 3045-7; Ḥûr Lailâ, Nos. 420-1; and Râmpûr, p. 555. See also Ḥâj. Khal., vol. v, p. 655.

The work has been frequently lithographed, viz., in Teherân, A.H. 1268, 1274, 1276; and in India, A.H. 1299. It has twice been printed in Cairo, viz., A.H. 1305 and 1307.

The MS. was transcribed for a certain 'Alî bin Aḥmad bin Sa'îd al-Habal, whose signature is found on the title-page.

Written in fair Arabian Naskh, within double red ruled borders. Dated а.н. 1071=а.в. 1660.

احمد بن علي الشارح: Scribe:

The title-page contains, besides notes by several former owners of the MS., a seal of a certain 'Abdalhamid, dated A.H. 1213=A.D. 1798, bearing the following inscription:—

زد بدامان خدا دست امید بندهٔ عامی ترین عبد الحمید

For the seal of the same person see No. 2107 above.

No. 2119.

foll. 290; lines 21; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Indian Naskh, with some marginal notes. Slightly water-stained.

Foll. 1-8 and 141 are in a later hand.

Dated Sunday, the 6th Ramadân, A.H. 1105=A.D. 1693.

scribe: محمد عمر اليشاوري.

No. 2120.

foll. 427; lines 27; size $11 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تحفة الغريب في الكلام على مغنى اللبيب

TUḤFAT AL-ĠARÎB FI'L-KALÂM 'ALÂ MUĠNI'L-LABÎB.

An old and valuable copy of a commentary on Mugni'l-Labîb of Ibn Hishâm (see No. 2118 above). By Badraddîn Muhammad bin Abî Bakr bin 'Umar bin Abî Bakr bin Muhammad bin Sulaimân bin Ja'far bin Yahyâ bin Husain al-Makhzûmî al-يدر الدين محمد Iskandarî al-Mâlikî, commonly called Ad-Damâmînî بدر الدين محمد بن ابی بکر بن عمر بن ابی بکر بن محمد بن سلیمان بن جعفر بن He was born at تحييل بن حسين المخرومي الاسكندري الشهير بالدماميني Alexandria in A.H. 763=A.D. 1361. After receiving his early education at his native city from 'Abdalwahhâb al-Qazwînî (d. A.H. 788=A.D. 1386; see Ad-Durar al-Kâminah, vol. i, fol. 311a), he went to Cairo, where he attended the lectures of Sirâjaddîn Ibn al-Mulagqin (d. A H. 804=A.D. 1401) and others. As-Suyûţi in Bugyat al-Wu'ât, fol. 20b, describes him as a man of great learning, deeply versed in all branches of Arabic literature. He served as a professor in several Madrasahs at Alexandria. Afterwards he held distinguished posts in government offices in Alexandria and Cairo, and later was made a professor in Al-Jâmi'al-Azhar, where he delivered lectures on grammar. In AH. 800=A.D. 1397, he visited Damascus, and thereafter proceeded to Mecca. After coming back to Egypt from Mecca, he engaged in trade, and erected a big weaving factory in his native city. As the factory was maliciously burnt down by some of his enemies, he was involved in great trouble with his creditors. In A.H. 819=A.D. 1416 he made a pilgrimage to *Ḥaramain*, and thence travelled to Yemen, where he served about a year as a professor in the Madrasah attached to the grand mosque of Zabîd. He left Yemen for India, where he was received with great honour. He wrote several works, and died at Gulbarga in A.H. 827=A.D. 1423. See Bugyat al-Wu'ât, fol. 20^b; Al-Qabas al-Ḥâwî, vol. ii, fol. 52^a; Dustûr al-I'lâm, fol. 48^a; Mu'jam of Ibn Fahd, fol. 208^b; Ḥusn al-Muḥâḍarah, fol. 136^b; Tâj at-Ṭabaqât, vol. 132^b; Brock., vol. ii, p. 26.

Beginning:--

We are told in the preface that the work was composed at the instance of Nâşiraddîn Abu'l-Fatḥ Aḥmad Shâh bin Muḥammad Shâh bin Muẓaffar Shâh at Shahrwâlah (in India). The date of composition, A.H. 824=A.D. 1421, as given in the India Office Library copy, No. 967, is not found in the present MS.

Hâj. Khal., vol. v, p. 657, says that this is the second of the three commentaries produced by ad-Damâmînî on the present text; and that the commentary under notice was composed in India.

For other copies see Berlin, Nos. 6727-8; India Office, No. 967; Leyden, No. 217: Escur., No. 203: München, No. 739; Cairo, vol. iv, p. 75; Yenì, Nos. 1088-98; Ḥamîdîyah, No. 1316; Nûr 'Uşmânîyah, No. 4606; Walîaddîn, Nos. 3000-2; Ḥûr Lailâ, No. 413; Bashîr Áġâ, No. 606.

The work has been printed in the margin of Ash-Shumunni's Sharh Mugni'l-Labîb in Cairo, A.H. 1305.

Written in fair Arabian Naskh. The text and the commentary are distinguished by the words اقول and اقول , respectively. Foll. 2-21, which should come in their proper order, have been misplaced in binding after fol. 176.

Dated the 25th Sha'ban, A.H. 901=A.D. 1495.

محمد بن محمد بن احمد بن الي القاسم النوسي الشافعي : Seribe

The title-page contains two short poems, viz.:-

1. A poem by Ad-Damâmînî, addressed to scholars of India, asking the grammatical analysis of the words هاج الصنبر occurring in the following line of a poet:—

The poem begins thus:--

II. The answer of Muḥammad bin Abî Bakr al-Qâdirî, a disciple of Ash-Shumunnî (d. A.H. 872=A.D. 1467), to the question put to scholars of India in the above poem.

Beginning:-

The title-page also contains notes by several former owners of the MS., including Al-Mutawakkil Ismâ'îl, the Imâm of Ṣan'â (A.H. 1054-1087=A.D. 1644-1676) and the founder of the Ṣan'â Library (see Lib. Cat., vol. v, part ii, No. 305).

No. 2121.

foll. 284; lines 31; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 4$.

المنصف من الكلام على مغني ابن هشام

AL-MUNSIF MIN AL-KALÂM 'ALÂ MUGNÎ IBN HISHÂM.

A commentary on Mugni'l-Labîb of Ibn Hishâm (see No. 2118 above). By Taqîaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin Muḥammad bin Ḥasan bin 'Alî at-Tamîmî ad-Dârî ash-Shumunnî تقى الدين ابو العباس احمد بن محمد بن محمد بن حسن بن على التمبعي الداري الشمنى. He was born at Alexandria in Ramadân, A.H 801=A.D. 1398. He went to Cairo, where he received his education from several eminent scholars, including Ibn al-Kuwaik (d. A.H. 821=A.D. 1418), Al-Balqînî (d. A.H. 824=A.D. 1421), Nâşiraddîn Ibn al-Furât (d. A.H. 851=A.D. 1447), and Ibn Zuhairah (d. A.H. 827=A.D. 1423). He soon mastered all the branches of Muhammadan literature, and became one of the greatest scholars of the age. Jalâladdîn as-Suyûţî, who calle him, in his Bugyat al-Wu'ât, fol. 127a, his Shaikh and teacher, speaks of him in very high terms. Our author was twice offered a post of Qâdî by the Sultan of Egypt; but he declined it on account of his unworldliness. His ancestors were followers of Imâm Mâlik (d. A.H. 179=A.D. 795), but he himself belonged to the Hanafi school. wrote, besides the present work and those mentioned in Brock., vol. ii, p. 82, a commentary on his father's versified version of Ibn Hajar al-'Asqalânî's Nukhbat al-Fikar (see Ḥâj. Khal., vol. vi, p. 317). He died at Cairo on the night of Sunday, the 27th Du'l-Ḥijjah, A.H. 872=A.D. 1467. See Al-Qabas al-Ḥâwî, vol. i, fol. 53b; Buġyat al-Wu'ât, fol. 127a; Mu'jam of Ibn Fahd, fol. 44b; Ḥusn al-Muḥâḍarah, fol. 118b; Dustûr al-I'lâm, fol. 73b; Tâj aţ-Ṭabaqât, vol. ix, fol. 280a; Brock., vol. ii, p. 82.

Beginning:-

الحمد لله الذي خص كتابه بعدم المعارضة و بالاعجاز و جعلة تبيانا لكل شي فهو مغنى اللبيب بالحقيقة لا بطريق المجاز و بعد فقد نظرت عند اقراءى لمغنى اللبيب عن كتب الاعاريب ما كتبة علية الشيخ شمس الدين محمد بن الصائغ الحنفى و سماة بتنزية السلف عن تموية المخلف النح *

While teaching the Mugni'l-Labîb of Ibn Hishâm the author came across the two commentaries on it, one by Shamsaddîn Muhammad bin aṣ-Ṣâ'iġ al-Ḥanafî (d. A.H. 776=A.D. 1374), entitled Tanzîh as-Salaf'an Tamwîh al-Khalaf, the other by Ad-Damâmînî (No. 2120 above). Finding that the latter is full of grammatical questions and riddles, he wrote the present work in reply. Cf. Ḥâj. Khal., vol. v, p. 656.

For other copies see Escur., Nos. 49, 50, 204; Cairo, vol. iv, p. 114; Nûr 'Uşmânîyah, Nos. 4604-5; Walîaddîn, Nos. 3004-5.

The work has been twice printed, viz., in Teheran, A.H. 1273, and in Cairo, A.H. 1305.

Written in cursive Naskh, with the headings in red. Slightly worm-eaten and waterstained.

Not dated; probably 16th century.

The title-page contains the seal and signature of Shaikh Faidallâh Âfindî. This Faidallâh Âfindî, an eminent scholar of Constantinople, was born in A.H. 1048=A.D. 1638. He held the post of Shaikh al-Islâm in the time of Sultân Muştafâ II (A.H. 1106-1115=A.D. 1694-1703), and was killed in a riot at Adrianople, A.H. 1115=A.D. 1703. See Silk ad-Durar, vol. iv, p. 6; and Tâj at-Tabaqât, vol. xii, part i, fol. 92°.

No. 2122.

foll. 715; lines 21; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح مغنى اللبيب

SHARH MUĠNÎ'L-LABÎB.

A commentary on Mugni'l-Labîb of Ibn Hishâm (see No. 2118 above). By Mullâ 'Alî bin Sultân Muḥammad al-Qârî al-Harawî ملا على دن سلطان معمد القارى الهروى (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Beginning:-

و صلّى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله الغذى بداته المغذي بصفاته لمن شاء من مصفوعاته اما بعد فيقول افقر عباد الله الغذى البارى على بن سلطان محمد القارى ان هذا تعليق مطل مشرف لا مخل و لا ممل مسوف على مشكلات عبارات مغذى اللبيب النم *

The text is included in the commentary, and is distinguished by a red line drawn over it.

Another copy of the work is noticed in Bashîr Âġâ, No. 607.

Written in fair Naskh. Foll. 671-674, which should come in their proper order, have been misplaced in binding after 662.

Not dated; probably 18th century.

No. 2123.

foll. 261; lines 28; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح شواهد مغنى اللبيب

SHARH SHAWÂHID MUĞNI'L-LABÎB.

A work explaining the verses of the Arabian poets quoted as authorities by Ibn Hishâm in his Mugni'l-Labîb (see No. 2118 above).

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûţî (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:-

الحمد لله الذي فتق السي العرب العاربة بالفصاحة النج *

Cf. Hâj. Khal., vol. v, p. 657.

The author states in the preface that, after completing his Fath al-Qarîb, a gloss on the Mugni'l-Labîb of Ibn Hishâm, he began to write the present work in a very diffuse style; but he soon felt that the method adopted therein would not meet the needs of his readers, hence he abridged the portion already composed, and finished the work in a much more concise style than that originally contemplated. Its scope and arrangement are described in the following passage of the preface:—

فاورد اولا البیت المستشهد به ثم اتبعه بتسمیة قائله و السبب الذی لاجله قیلت القصیدة ثم اورد من القصیدة ابیاتا استحسنها اما لکونها مستشهدا بها فی غیر مواضع آخری من الکتاب او لکونها متشهدا بها من غیره من کتب العربیة و البیان او لکونها مستعذبة الفظم مستحسنة المعنی لاشتمالها علی حکمة او مثل او نادرة او وصف بلیغ او نحو ذلک و آن کان البیت من مقطوعة و شی مالم یزد علی عشرة ابیات ذکرتها بکمانها و قد اذکر قصیدة بکمالها لقلة ابیاتها و کونها کلها مما یستحسن ثم اتبع ما اورده من الابیات بشرح ما اشتملت علیه من الغریب و المشکل و بیان ما تضمنه من الابیات بشرح ما اشتملت علیه الشعریة و ما یتعلق بها من فائدة و نادرة ثم اتبع ذلک بالتعریف بقائلها و ذکر نسبه و قبیلته و عصره و هل هو جاهلی ام مخضرم او اسلامی مراعیا فی کل ذلک الطریق الوسط *

For other copies see Berlin, Nos. 6729-30; Escur., No. 51; Paris, No. 4158: Cairo, vol. iv, p. 71; Nûr 'Uşmânîyah, No. 4575; and Walîaddîn, No. 2960.

Written in elegant Naskb.

Not dated; probably 17th century.

No. 2124.

foll. 46; lines 16; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

تقويم النحو

TAQWÎM AN-NAHW.

An abridgment of *Mugni'l-Labîb* of Ibn Hishâm (see No. 2118 above), by an anonymous author.

Beginning:-

الحمد الله الذي وضع اساس معارف العلوم على العوبية و جعل استكشاف غوامضها موقوفا على الفنون الادبية و الصلوة على خير رسله و نبيه و على أله و صحبه السلام و التحيه و بعد فاقول ان الكتاب مغنى اللبيب كان وافيا بحل تفسير المفردات من الحروف فامرنى من لا بسعنى مخالفته الخصه فاتخذت منه هدا المختصر مبنيا على الجداول ليسهل للذاظر اخدة و ضبطه و سميته بتقويم النحو النح *

The work is divided into three Bâb, as follows:—

الباب الأول في تفسير المفردات و ذكر احكامها I. fol. 16.

الباب الثاني في تفسير الجملة و ذكر اقسامها و احكامها . [1. fol. 40°. منها لا مرادف لها *

الباب الثالث في ذكر احكام ما يشبه الجمله (III. fol. 44^b.

Another copy of the work is noticed in Râmpûr, p. 531. Written in fair Naskh.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 1140=A.D. 1727. Scribe: شيخ عبد الرسول ولد شبخ معمد.

The inscription السلطان محمود الدولة منشى محمد صفور عليخان is found on the title-page. For a similar inscription see No. 1996 above.

No. 2125.

foll. 139; lines 11; size $8\frac{1}{2} \times 5$; 6×4 .

شرح قطر الندی و بل الصدی

SHARḤ QAṬRA'N-NADÂ WA BALLA'Ş-SADÂ.

A commentary by Jamâladdîn Ibn Hishâm al-Anşârî (d. A.H. 761=A.D. 1359; see No. 2118 above) upon his own grammatical treatise entitled Qatra'n-Nadâ Wa Balla'ş-Şadâ.

Beginning:--

For other copies see Gotha, Nos. 238-9; Cairo, vol. iv, p. 72; Âşafîyah, p. 1650; and Râmpûr, p. 544.

The work has been twice printed, viz., in Tunis, A.H. 1281, and in Cairo, A.H. 1274.

Written in Indian Nasta'lîq.

Not dated; probably 18th century.

The title-page contains a seal bearing the name of Muḥammad Aḥsan Khân Bahâdur, dated A.H. 1263=A.D. 1847.

No. 2126.

foll. 68; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

شرح قطر الندي وبل الصدي

SHARḤ QAṬRA'N-NADÂ WA BALLA'Ṣ-ṢADÂ.

An anonymous commentary on Qaṭra'n-Nadâ Wa Balla'ṣ-Ṣadâ of Ibn Hishâm; see No. 2118 above.

--- Beginning :-- الحمد لله صوحة ص يشاء نحو الهدى و الصلوة و السلام على سيدنا محمد ارفع ص نصب لخفض العدى و بعد فبذا ما احتاج الية المتعلمون

فرو الابتداء المتعطشون الى التروى بقطر الذدى الكلمة فى اللغة تطلق على الجمل المفيدة الني *

No other copy of the work is known.

The colophon reads thus:-

هذا آخر ما تيسر ايراده على هذه المقدمة و المرجو من فضل الله تعالى ان يجعله من صالح الاعمال المقدمة و المستُول ممن اطلع فيه على خلل ان يصلحه بالمكرمة و الحمد لله الذي هدانا و ماكنا لنهتدى لولا ان هدانا الله *

Written in fair Indian Nasta'liq. The quotations from the text are written in thick Naskh.

Not dated; probably 19th century.

No. 2127.

foll. 262; lines 27; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

شفاء الصدور بشرح الشذور

SHIFÂ' AŞ-ŞUDÛR BISHARḤ ASH-SHUDÛR.

A commentary on a grammatical work entitled <u>Shudûr ad-Dahab</u> of Ibn Hishâm; see No. 2118 above.

By 'Abdalmalik bin Jamâl al-'Iṣâmî bin Ṣadraddîn bin 'Iṣâmaddîn al-Isfarâ'înî عدد الهلك بن جهال العصامي بن صدر الدين بن عصام, a scholar of considerable repute. He was born at Mecca in A.H. 978=A.D. 1570. He studied under his father, Jamâl al-'Iṣâmî, his uncle, 'Alî al-Ḥafîd al-'Iṣâmî (d. A.H. 1007=A.D. 1598), and several other eminent scholars of Mecca. After completing his education he served as a professor in several Madrasahs of Mecca and Medina and wrote a large number of books. Besides the present work and those mentioned in Brock., vol. ii, p. 380, the following of his compositions are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 87):—

- . حاشية على شرح القطر للمصنف (ii) . شرح الارشاد في النحو (i)
- . شرح على الخزرجية (iv) . حاشية على شرح القواعد للشيخ خالد (iii)

منظومة (vi) . شرح على منظومة الشمذى فى اصول الحديث (v) بلوغ الارب (vii) . شرح منظومة الالغاز النحوية (vii) . فى الالغاز النحوية . شرح ايساغوجى (x) . شرح الاستعارات للسمرقندى (ix) . من كلام العرب . (xi) . الكافى فى العروض و القوافى (xi)

He died at Medina in A.H. 1037=A.D. 1627. See Khulâșat al-Așar, vol. iii, p. 88.

Beginning:-

رب يسر و لا تعسر و صلى الله على سيدنا محمد و آلة و صحبة و سلم الحمد لله الذى رفع من انتصب للعمل بموجب نهية و امرة و بعد فهذا ما سألنية بعض الاصحاب من الفضلاء الانجاب من وضع شرح على شذور الذهب في معرفة كلام العرب الني *

For other copies see Cairo, vol. iv, p. 78, and Brock., vol. ii, p. 24.

The text of <u>Shud</u>ûr a<u>d</u>-Dahab has been frequently printed. For printed editions see Iktifû' al-Qunû', p. 307.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 17th century.

. معمد بن الفقية احمد بن ابي البين بن علم الدبن العباسي .

The title-page contains notes by several former owners of the MS.

No. 2128.

foll. 411; lines 19; size $11\frac{1}{2} \times 6$; 9×4 .

المنهل الصاني في شرح الوافي

AL-MANHAL AŞ-ŞÂFÎ FÎ <u>ŞH</u>ARḤ AL-WÁFÎ.

A commentary on Al- $W\hat{a}f\hat{i}$, a treatise on grammar by Muḥammad bin 'Uṣmân bin 'Umar al-Balkhî.

By Badraddîn Muḥammad bin Abî Bakr bin 'Umar ad-Damâmînî بدر الدين معمد بن ابي بكر بن عمر الدماميني (d. A.H. 827=A.D. 1423). See No. 2120 above.

VOL. XX.

Beginning:—

الحمد لله على احسانه الوافى بكل جميل و انعامه الكافل لمن توجه الى نحوة بكل خير جزيل النر *

The author tells us in the preface that when he came to Gujarât he found there that $Al\text{-}W\hat{a}f\hat{i}$ of Al-Balkhî was very popular with students of grammar. He noticed that no commentary had ever been written on that work, consequently he wrote the present one at the request of some of his pupils, on his way to Aḥsanâbâd (Gulbarga), where he intended to present it to Aḥmad Shâh Bahmanî (A.H. 825-838=A.D. 1421-1434).

It is stated at the end that the author finished his original draft on the island of Mahâ'im on Sunday, the 21st Du'l-Ḥijjah, A.H. 825=A.D. 1421, and made a fair copy of the same at Aḥsanâbâd on Tuesday, the 8th Jumâdâ I, A.H. 826=A.D. 1422.

For other copies see India Office, Nos. 972-3; Âşafîyah, p. 1658; Râmpûr, p. 556. See also Hâj. Khal., vol. vi, p. 419.

Written in fair Indian Naskh, with quotations from the text in red.

Dated the 17th Jumâdâ II, A.H. 1245=A.D. 1829.

. مبارک علی چشتی ساکن شهر میرتهه : Scribe

Muhammad Bakhsh, father of the founder of the Library, in his note on the title-page, dated A.H. 1280, says that he came into possession of the MS. in that year.

No. 2129.

foll. 31; lines 23; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

كفاية الغلام في اعراب الكلام

KIFÂYAT AL-ĠULÂM FÎ I'RÂB AL-KALÂM.

A versified work on grammar, containing 1,000 verses.

Author: Jârallâh Abû Sa'îd Sha'bân bin Muḥammad bin Dâ'ûd al-'Âṣârî al-Mawṣilî al-Miṣrî ash-Shâfi'î جار الله ابو سعيد شعبان بن محمد . He was born in Egypt on the 15th Sha'bân, A.H. 765=A.D. 1363. He was an illustrious poet and a skilled calligrapher. Beginning his career as a copyist, he obtained the distinguished post of a Naqîb. In A.H. 807=A.D. 1404 he

proceeded to Ḥijâz and thence to Yemen, where he was received with every mark of respect. Thereafter he left Yemen for India, where he stayed for a long time. Leaving India he went back to Yemen, which he soon left for Mecca, where he settled for about ten years. In A.H. 820=A.D. 1417 he made a journey to Damascus, where he settled permanently. He produced a large number of books on various branches of Arabic literature, most of them being in verse. He died in Cairo on the 17th Jumâdâ II, A.H. 828=A.D. 1424. See Al-Qabas al-Ḥâwî, vol. i, fol. 78^a; Dustûr al-I'lâm, fol. 70^a; Brock., vol. ii, p. 180.

Beginning:-

The work contains altogether one thousand verses, including a preface of thirty lines. It is divided into a $Fatihat\ al\ Usul,$ ten Fasl and a Khatimah, as stated in the following lines of the preface:—

A copy of the work is noticed in Berlin, No. 6761.

The MS. is slightly defective at the end.

Written in fair Naskh, with a sprinkling of vowel-points. The headings are in red.

Not dated; probably 17th century.

No. 2130.

foll. 142; lines 7; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

الارشاد في النحو

AL-IRSHÂD FI'N-NAḤW.

A very useful treatise on syntax by Qâḍî Shihâbaddîn Aḥmad bin Shamsaddîn bin 'Umar az-Zâwalî ad-Dawlatâbâdî al-Hindî فاضى

شهاب الدين احمد بن شمس الدين بن عمر الزاولي الدولت آبادي الهندي (d. a.h. 849=A.D. 1445). See Lib. Cat., vol. xiv, No. 1117.

Beginning:-

الحمد للله كما يحب و يرضى و الصلوة على رسوله محمد و آله كما يجري و بعد فيقول اضعف عباد الله الولى الهادى شهاب بن شمس بن عمر الزاولى الدولتابادى افاض الله سحائب الطافة علية و على اسلافه هذا

مختصر في الفحو تعمقت في تهديبه كل التعمق النج *

For other copies see Leyden, No. 232; India Office, Nos. 974-5; Br. Mus., p. 242; Râmpûr, p. 528; Âşafîyah, p. 1638. See also Ḥâj. Khal., vol. i, p. 255.

The work has been printed in Ḥaidarâbâd, A.H. 1309.

Written in fair Naskh, with some interlinear and marginal notes.

Dated the 3rd Muharram, A.H. 1031=A.D. 1621.

No. 2131.

foll. 185; lines 5; size $9\frac{1}{4} \times 6$; 5×5 .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with some interlinear and marginal notes. The first twelve folios are written in a later hand in Nasta'lîq.

Not dated; probably 16th century.

The title-page contains three 'Ard-dîdah, the earliest of which is dated A.H. 1146=A.D. 1733.

No. 2132.

foll. 167; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $4 \times 2\frac{1}{2}$.

شرح الارشاد

SHARH AL-IRSHÂD.

An old and unique copy of a commentary on the preceding work, transcribed in A.H. 940.

His name does not appear in the body of the MS., but in the

following note on a fly-leaf at the beginning he is designated by the Kunyah Abu'l-Fadl and by the Nisbah Al-Kâzarûnî:—

هذا بعض فوائد ملفوظة تتعلق بحل بعض عبارات كتاب الارشاد للقاضى من شرح الفاضل الفحرير فريد دهره المشهور بمولافا خطيب البو [ابي] الفضل الكازروني طالب الله ثراه و جعل الجنة مسكنه و ماواه *

His full name is Abu'l-Fadl Muḥammad al-Qarashî aṣ-Ṣiddiqî al-Khatîb, better known as Al-Kazarûnî الو الفضل معمد القرشي الصديقي He died about A.H. 940=A.D. 1533; see Lib. Cat., vol. xviii, part ii, No. 1387, where mention of the present commentary is made.

--: The MS. is slightly defective at the beginning. It opens thus من غير الكلمة السم ان استقلت دلالة النج الى يمكن تصور معنالا من غير ان يكون آلة لملاحظة شئ آخر فما كان احتياجها الى غيرها لازالة ابهام الحكم عليه النج *

The commentary does not include the whole text, but only such words or passages as require explanation, introduced by the word قوله.

No other copy of the work is known, but it is mentioned in Haj. Khal., vol. i, p. 255.

Written in rough Naskh, with numerous short lacunæ. Foll. $21^{b}-22^{a}$ are blank. Fol. 87^{b} contains a large gap.

Slightly worm-eaten and water-stained.

Dated A.H. 940=A.D. 1533.

No. 2133.

foll. 58; lines 21; size 8×5 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح المقدمة الازهريه

SHARH AL-MUQADDIMAT AL-AZHARÎYAH.

A commentary by Khâlid bin 'Abdallâh bin Abî Bakr al-Azharî عناله بن الله بن التي بكر الأزهري (d. A.H. 905=A.D. 1499; see No. 2095 above) upon his own grammatical treatise, Al-Muqaddimat al-Azharîyah.

Beginning:—

الحمد لله على جميع الاحوال النح *

Cf. Cairo, vol. iv, p. 60.

The author tells us in the preface that he wrote this commentary at the request of some of his friends.

For other copies see Gotha, Nos. 335-6; Cairo, vol. iv, p. 6; Râmpûr, p. 547.

The work has been twice printed in Cairo, viz., in A.H. 1252 and 1290.

The colophon reads thus:-

قال مؤلفه رحمه الله تعالى خالد بن ابي بكر الازهرى فرغت من هذه النسخة بحمد الله و عونه و حسن توفيقه فى او اخر ذى الحجة المباركة سنة سبع و ستين و تسعمائة و الحمد لله تعالى اولا و آخرا و ظاهرا و باطفا *

It is stated in the above colophon that the work was composed in A.H. 967=A.D. 1559; but this date is obviously incorrect, since the author died in A.H. 905=A.D. 1499.

Written in Arabian Naskh, within red-ruled borders. The text is written in red.

Not dated; probably 17th century.

No. 2134.

foll. 27; lines 27; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

الاقتراح في علم اصول النحو

AL-IQTIRÂH FÎ 'ILM USÛL AN-NAHW.

A treatise on the principles of grammar by Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûtî جلال الدين عُبد الرحمُن بن ابي بكر (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:-

الحمد لله الذي ارشد لابتكار هذا الذمط و بعد فهذا كتاب غريب الوضع عجيب الصنع لطيف المعذى طريف المبذى الي

We learn from the preface that the work is based on the $Kit\hat{a}b$ al- $\underline{K}ha_{\hat{a}}\hat{a}'i_{\hat{s}}$ of Ibn Al-Jinnî (d. A.H. 392=A.D. 1001). See No. 2015 above.

For other copies see Br. Mus., No. 526; Escur., Nos. 107, 186; Cairo, vol. iv, p. 24; Âşafîyah, p. 1638; Râmpûr, p. 529. See also Ḥâj. Khal., vol. i, p. 376; Brock., vol. ii, p. 155.

The work has been twice printed, viz., in Constantinople, A.H. 1302, and by the Dâ'irat al-Ma'ârif, Ḥaidarâbâd, A.H. 1310.

Written in elegant Magribî Naskh.

Dated Monday, the 11th Du'l-Hijjah, A.H. 1052=A.D. 1642.

. عبر بن احبد المقرى : Scribe

No. 2135.

foll. 80; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

جمع الجوامع أ عدم الجوامع

JAM'AL-JAWÂMI'.

An old copy of a rare and useful work on grammar.

Author: Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûtî و السبوطي المان عبد الرحمٰن بن ابي بكر السبوطي (d. A.H. 911=A.D. 1505). See Lib. Cat., vol v, part i, No. 123.

Beginning:-

يقول عبد الوحمن بن ابى بكر السيوطى الشافعى عفى الله عدة الحمدك اللهم على نبيك محمد المخصوص بجوامع الكلم النر *

The work is divided into an introduction and seven chapters, each subdivided into several sections. The chapters are as follows:—

The work was completed, as stated by the author at the end, on the night of Tuesday, the 27th Jumâdâ I, A.H. 871=A.D. 1466.

Another copy of the work is noticed in München, No. 745.

Written in fair Arabian Naskh. Slightly worm-eaten and water-stained.

Dated Saturday, the 15th Shawwâl, A.H. 992=A.D. 1584.

. نجم الدين الشبخ نور الدين على الاحمدي . Scribe

No. 2136.

foll. 87; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

شرح الترصيف في علم التصريف

SHARH AT-TARŞÎF FÎ 'ILM AT-TAŞRÎF.

A commentary on At-Tarsif fî 'Ilm at-Tasrîf, a rhymed treatise on inflection by Al-Murshidî. By Mîrzâ Muḥammad bin Muḥammad Riḍâ bin Ismâ'îl bin Jamâladdîn al-Qummî al-Mashhadî مبرزا محمد منا بن المعبل بن جمال الدبن القمي المشهدي .

Beginning:-

The commentator, who flourished towards the end of the 11th century of the Hijrah, tells us in a short prefatory note that it was while he was teaching his son, Ismâ'îl, that he wrote the present commentary on At-Tarşîf of Al-Murshidî.

This Al-Murshidî, whose full name is 'Abdarraḥmân bin 'Isâ bin Murshid al-'Umarî, was born at Mecca on Friday, the 5th Jumâdâ I, A.H. 975=A.D. 1567. He received his education from a large number of eminent scholars, including Muḥammad bin Aḥmad ar-Ramlî (d. A.H. 1004=A.D. 1595), 'Abdallâh al-Kurdî al-Baġdâdî (d. A.H. 1003=A.D. 1594), Qâḍî Ibn Zuhairah (d. A.H. 1010=A.D. 1601) and Mullâ 'Alî bin Sulţân Muḥammad al-Qârî al-Harawî (d. A.H. 1014=A.D. 1605; see No. 2122 above). In A.H. 999=A.D. 1590, he delivered lectures on the Ṣaḥîḥ of Bukhārî (see Lib. Cat., vol. v, part 1, No. 129) in the Madrasah founded by Muḥammad Pâṣhâ. In A.H. 1005=A.D. 1596, he was appointed a professor in the Madrasah attached to the holy Mosque of Mecca. Later, in A.H. 1020=A.D. 1611, he was given the posts of the Khaţîb and the Imâm of that mosque. In A.H. 1027=A.D. 1617, he was made the principal of the

Sulaimânîyah College, founded by Sulţân Sulaimân I (A.H. 926-974 =A.D. 1519-1566). Al-Muhibbî, Khulâşat al-Aşar, vol. ii, p. 369, describes him as the foremost traditionist of Hijâz in his time. wrote, besides the works mentioned in Brock., vol. ii, p. 380, a commentary on At-Tarsif, entitled Fath al-Latif; a commentary on Al-Kâfî fî 'Ilmai al-'Arûd wa'l-Qawâfî; a commentary on the Sahîh of Bukhârî, up to the chapter باب رفع العلم و ظهور الجهل; a versified treatise on astronomy, entitled Manahil as-Samar; a treatise explaining a difficult passage of the Tafsîr al-Jalâlain, entitled Ta'mîm al-Fâ'idah Bitatmîm Sûrat al-Mâ'idah; a treatise on the law of endowment, entitled Waqf al-Humâm al-Munsif 'Inda Qawl al-Imâm Abî Yûsuf; a commentary on 'Uqûd al-Jumân, a treatise on rhetoric by As-Suyûţî (d. A.H. 911=A.D. 1505); and a treatise containing a reply to a theological question, entitled Al-Jawâb al-Miskîn. was put to death by the order of Ahmad bin 'Abdalmuttalib (d. A.H. 1039=A.D. 1629), the Sharif of Mecca, on Friday, the 11th Du'l-Hijjah, A.H. 1037 = A.D. 1627. See Khulâşat al-Aşar, vol. ii, pp. 369-376; Sulâfat al-'Aşr, foll. 33a-48b; Tâj at-Tabaqât, vol. xi, fol. 73a.

The commentary was completed, as stated by the author at the end, on Tuesday, the 5th Jumâdâ II, A.H. 1090=A.D. 1679.

No other copy of the present commentary is known. For copies of At-Tarşif see India Office, No. 979: Cairo, vol. iv, p. 2.

A commentary on At-Tarşîf, by Ibrâhîm al-Bâjûrî (d. а.н. 1276 = а.р. 1859), has been printed in Cairo, а.н. 1310.

Written in fair Naskh, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 2137.

foll. 189; lines 23; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

SHARḤ AL-UŞÛL AL-AKBARÎYAH.

A valuable and correct copy of a commentary by 'Alî Akbar bin 'Alî al-'Ilâhâbâdî على الكبر بن على الأله آبادى on his own treatise on etymology entitled Al-Uşûl al-Akbarîyah.

Beginning:-

و بحمد الله المذان الكريم و بالصلوة علي رسولة محمد في الخاق العظيم و علي آلة الذين هم علي الصراط القويم هذا شرح من الجامع المختصر المسمى بالاصول المعروف بالاصول الاكبرية المذسوبة الى على الابابادى الحامد لله تعالى بقولة الحمد لله - جملة خبرية او انشائية النو *

The author, 'Alî Akbar, an eminent grammarian, who was a native of Allahâbâd (India), wrote also a Persian treatise on Arabic inflection, entitled Fuṣûl-i-Akbarî. He died in A.H. 1091=A.D. 1680. See Br. Mus. Pers. Cat., p. 522; Bibliotheca Sprenger, No. 1069; Lib. Cat., vol. ix, No. 773.

For other copies see Bûhâr, No. 377; Râmpûr, p. 522; and Âşafîyah, p. 892.

According to the following colophon, the MS., dated A.H. 1087 = A.D. 1676, was copied from a transcript of the author's original work within his lifetime:—

تمت هذه النسخة يوم السبت الثامن من شعبان المعظم من شهور سنه سبع و ثمانين و الف و نقلت عن النسخة المنقولة عن خط المصنف سلمه الله و ابقاه *

Written in Nasta'lîq. The text is included in the commentary, and distinguished by a red line drawn over it.

Slightly worm-eaten and water-stained.

No. 2138.

foll. 257; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above. Written in fair Nasta'liq. Slightly worm-eaten. Not dated; probably 18th century.

No. 2139.

foll. 47; lines 13; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

شرح الغاز سيبويه وغيره من النحاة

SHARḤ AL-ĠÂZ SÎBAWAIH WA GAIRIHÎ MIN AN-NUHÂT.

An anonymous commentary on the verses of the Arabian poets quoted by Sîbawaih (d. A.H. 180=A.D. 796; see No. 2011 above) and other grammarians as their authorities.

Beginning:-

الحمد الله رب العالمين و الصلوة على سيد المسلين هذا تأليف فى شرح الابيات التى يطلب توجيه اعرابها عملته للاطفال الالمدرسين من فحول الرجال النع *

There is no clue to the author. The latest authority quoted is Jalâladdîn as-Suyûţî, who died in A.H. 911=A.D. 1505; see No. 2135 above.

The verses are arranged in alphabetical order according to the last letters.

No other copy of the work is known.

Written in Arabian Naskh, the verses being in red.

Not dated; probably 18th century.

.يونس الكودي المكوى : Scribe

No. 2140.

foll. 248; lines 15; size 8×5 ; $6 \times 3\frac{1}{2}$.

باهر البرهان

BÂHIR AL-BURHÂN.

A commentary by Aḥmad bin Mas'ûd al-Ḥusainî al-Harkâmî upon his own grammatical treatise, Nâdirat al-Bayân.

Beginning:-

العمد لله الذي جعل الكلمة لفظا وضع لمعنى الايمان و بعد فان العبد الضعيف العامى احمد بن مسعود العسنى الهركامى المشتهر بالهدية ارادان يحرر نحوا نادر البيل و يشرحه شرحا النم *

The preface includes a dedication to Sayyid Gulâm Ahmad Khân, the grandson of 'Umdat al-Mulk Khân Jahân Bahâdur Zafar Jang 'Âlamgîrî. This 'Umdat al-Mulk, whose proper name is Mîr Malik Husain, was the foster-brother of Aurangzîb (A.H. 1068-1118=A.D. 1657-1706). He was a nobleman of high degree, and was appointed governor of the Deccan in A.H. 1081=A.D. 1670. He died in A.H. 1109=A.D. 1697. See Beales Oriental Biographical Dictionary, p. 214.

The work is divided into three Qism, as follows:—

II. Fol. 3^a.
 III. Fol. 145^b.
 III. Fol. 174^a.

The work was completed, as stated by the author at the end, in Ramadân, A.H. 1150=A.D. 1737.

A copy of the work is noticed in Râmpûr, p. 556.

The MS. was transcribed from the author's original draft by his disciple 'Izzaddîn Aḥmad in A.H. 1152=A.D. 1739.

Written in fair Indian Nasta'liq. The commentary includes the whole text, distinguished by a red line drawn over it.

Slightly worm-eaten.

Fol. 16 contains a seal bearing the inscription لسان السطان محمود For a similar inscription . For a similar inscription see No. 1996 above. The title-page contains a note by a certain Salâmallâh, referring to his purchase of the MS. in A.H. 1168=A.D. 1754.

No. 2141.

foll. 96; lines 21; size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

التحفة الوزيرية

AT-TUḤFAT AL-WAZÎRÎYAH.

A treatise on syntax by Muḥammad 'Abdalḥaqq al-Khairâbâdî مجمعه عبد الحق الخير ابادي .

Beginning:-

یا مالك یوم الدین ایاك نعبد و ایاك نستعینو بعد فیقول العبد الفقیر الى الله الغذى الهادى محمد عبد الحق الخیر ابادى انجالا الله عن ظلمات الجهل و هدالا الى نور العلم و الفضل انى مع قصور باعى فى البراعة و خیبة قدحى فى الصفاعة و تراكم افواج الهموم على و تلاطم امواج الغموم لدى حررت رسالة فى علم الفحو النح *

The author, a distinguished scholar of India, flourished towards the end of the 13th century of the Hijrah and belonged to an illustrious family of Khairâbâd, a town in India which produced several scholars of repute. Our author studied under his father, Mawlanâ Faḍlḥaqq (d. a.h. 1278=a.d. 1861), the author of Al-Hadîyat as-Sa'idîyah (see Lib. Cat., vol. xxi, No. 2403), and held a high post in the court of the Nawwâb of Râmpûr. He wrote several instructive works on logic and metaphysics. For some account of his life see Taḍkirah 'Ulamâ'-i-Hind, p. 110.

The preface includes a dedication to Nawwâb Wazîraddawlah Amîr al-Mulk Muḥammad Wazîr Khân Bahâdur Nuṣratjang.

No other copy of the work is known.

Written in fair Indian Nasta'lîq.

Not dated; probably 19th century.

RHETORIC.

No. 2142.

foll. 161; lines 17; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

مفتاح العلوم

MIFTÂH AL-'ULÛM.

An old copy of the third part of *Miftâḥ al-'Ulûm*, a well-known standard work treating of grammar, rhetoric and prosody. The present part deals with rhetoric.

Author: Sirâjaddîn Yûsuf bin Abî Bakr bin Muḥammad bin 'Alî bin Ya'qûb as-Sakkâkî al-Khwârizmî سراج الدبن بوسف بن اني بكر. He was born in Khwârizm, A.H. 555=A.D. 1160. He studied under Shaikh al-Islâm Maḥmûd bin Şâ'id bin Maḥmûd al-Ḥârişî and others. Yâqût in the Irshâd al-Arîb, vol. vi, Juz vii, p. 306, describes As-Sakkâkî as a man of great eminence and vast learning, deeply versed in grammar, rhetoric, prosody, law and theology. He died in A.H. 626=A.D. 1228. See Al-Jawâhir al-Muḍîyah, fol. 91b; Buġyat al-Wuʿât, fol. 340a; Dustûr al-I'lâm, fol. 63b; Al-Aşmâr al-Janîyah, fol. 189a; Iktifà' al-Qunû', p. 357; Brock., vol. i, p. 294.

Beginning:-

القسم الثالث من كتاب المفتاح في علمي المعاني والبيان وفية مقدمة لبيل حدى العلمين و الغرض فيهما و فصلان لضبط معاقدهما

و الكلام فيهما النج *

For other copies see India Office, No. 846; Br. Mus., No. 550; Br. Mus. Suppl., No. 981; Berlin, Nos. 7184-6; Leyden, Nos. 294-6; Escur., Nos. 205, 232, 251; München, No. 678; Paris, Nos. 3955, 4372; Houtsma, No. 412; Cairo, vol. iv, p. 154; Kûprîlîzâdah, Nos. 1446-8; Ḥamîdîyah, Nos. 1252-3; Walîaddîn, Nos. 2852-3; Ḥûr Lailâ, No. 397; Râmpûr, p. 569. See also Ḥâj. Khal., vol. vi, p. 15.

The work has been printed in Cairo, A.H. 1317.

Written in Arabian Naskh, with copious marginal notes. Fol. 126 is inserted by a later hand.

Slightly worm-eaten and water-stained.

Dated A.H. 772 = A.D. 1370.

. عماد بن محمد بن على الحسياني : Scribe

The marginal notes were written by a certain 'Abdalkhâliq in A.H. 773=A.D. 1371, as appears from the following note at the end:—

و قد وقع فراغی من تحشیة هذا الکتاب غرق جمادی الاولی سنة ثلاث و سبعین و سبعمائة و انا العبد المذنب الراجی رحمة ربه الهادی عبد الخالق بن عثمان *

The title-page as well as foll. 23°, 54°, 74°, 114° and 161° contain seals bearing the inscription عبده بن شبخ عبد الغذي, dated A.H. 972 = A.D. 1564.

No. 2143.

foll. 212; lines 14; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the third part of Miftah al-'Ulum, beginning as the above.

Written in fair Arabian Naskh, with copious marginal notes. Worm-eaten and water-stained.

Dated Tuesday, the 29th Shawwâl, A.H. 808=A.D. 1405.

A seal bearing the inscription مالک این کتاب شرف الدین بدهانوی این الدین به مالک این کتاب شرف الدین به مالک این مالک این الدین به مالک این مالک الدین به ما

No. 2144.

foll. 168; lines 21; size $10\frac{1}{2} \times 7\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of the third part of *Miftâḥ al-'Ulûm* (see No. 2142 above), with a *Takmilah* (complement) treating of prosody. Incomplete at the end.

Written in elegant Arabian Naskh, within double red ruled borders. The headings of the chapters are in red.

Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

No. 2145.

foll. 251; lines 29; size $10 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

شرح المفتاح

SHARH AL-MIFTÂH.

An old copy of a commentary on the third part of Miftah al'Ulûm of As-Sakkâkî; see No. 2142 above. By Sa'daddîn Mas'ûd
bin 'Umar at-Taftâzânî سعد الدبن مسعود بن عبر النفازاني (d. A.H. 791=
A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:--

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on Al-Kashshâf of Az-Zamakhsharî (see Lib. Cat., vol. xviii, part ii, No. 1354). According to Hâj. Khal., vol. vi, p. 16, it was completed in A.H. 789=A.D. 1387. Our author, in A.H. 748, composed a commentary on the abridgment of the present text (see No. 2153 below) under the title of Al-Muṭawwal (see No. 2155 below), and soon after, in A.H. 756, he abridged Al-Muṭawwal, the new work being known as Mukhtaṣar al-Maʿini (see No. 2173 below). The excessive devotion of students to the text induced the author to compose the commentary under notice.

For other copies see Leyden, No. 298; Wien, No. 235; Paris, No. 4373; India Office, Nos. 847-8; Escur., No. 26; Ayâ Şûfîyah, No. 4413; Walîaddîn, Nos. 2834-6; Kûprîlîzâdah, No. 1436; Nûr 'Uşmânîyah, Nos. 4466-7; Râmpûr, p. 566. See also Brock., vol. i, p. 294.

Written in cursive Naskh, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 14th century.

The following note on the title-page tells us that the MS. was transcribed in the author's lifetime or shortly thereafter:—

No. 2146.

foll. 196; lines 27; size $10\frac{3}{4} \times 7$; $7\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in Nasta'lîq.

Dated A.H. 999 = A.D. 1590.

Fol. 1^b contains a seal bearing the name of a certain Muḥammad, dated A.H. 1248=A.D. 1832.

No. 2147.

foll. 194; lines 23; size $10\frac{1}{2} \times 7$; 8×4 .

المصماح شرح المفتاح

AL-MIŞBÂH ŞHARH AL-MIFTÂH.

An old copy of a commentary on the third part of Miftâh al-'Ulûm of As-Sakkâkî (see No. 2142 above). By 'Alî bin Muḥammad bin 'Alî, better known as As-Sayyid aṣh-Sharif al-Jurjānî علي علي المعروف بالسبد الشريف الجرجاني (d. А.н. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:-

فحمدك اللهم على ما هديتنا اليه من دقائق المعانى ببدائع الببان و اطلعتنا عليه من حقائق المثانى بدرائع البرهان *

According to Hâj. Khal., vol. vi, p. 17, the work was completed at Transoxiana in the middle of Shawwâl, A.H. 803=A.D. 1400. The same date of composition is given at the end of the copies noticed below. In the present copy the date has been disfigured and changed into A.H. 843=A.D. 1439 by adding the word رابعين, apparently in a different and much later hand, between the words علا and منافعة. This date is obviously incorrect, since the commentator died in A.H. 816.

For other copies see Berlin, Nos. 7229-30; Wien, No. 236; Leyden, No. 299; Paris, No. 4419; Escur., Nos. 63, 206-8, 210, 284, 645; Ayâ Şûfiyah, Nos. 4409-12; Walîaddîn, Nos. 2837-8; Kûprî-VOL. XX.

lîzâdah, Nos. 1437-8; Nûr 'Uşmânîyah, Nos. 4468-73; Râmpûr, p. 565; Bûhâr, Lib. Cat., vol. ii, No. 397. See also Brock., vol. i, p. 294. The work has been printed in Constantinople, A.H. 1241.

Written in Arabian Naskh, with some marginal notes. The passages of the text are introduced by the word قال in red. Some folios are wanting after fol. 1.

Dated A.H. 859=A.D. 1454.

Fol. 1b contains a seal of 'Uşmân Âfandî, the retired Qâdî of Adarnah, bearing the inscription وقف هذالكتاب حسبة لله و طلبا لمرضيات الله dated A.H. 1089=A.D. الوهاب عثمان افذذي المنفصل عن قضاء ادرنه سنه ١٠٨٩.

No. 2148.

foll. 258; lines 21; size $7 \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another old copy of the same work, beginning as the above. The colophon reads thus:—

و قد نجزالفراغ من تأليفه اواسط شوال من سنة ثلاث و ثمان مائه وحسبنا الله و نعم الوكيل و وقع الفراغ من نسخه يوم الثلاثة عاشر شهر جمادى الاولى من شهور سنة ست و تسعين و ثمانمائة على يد العبد الضعيف على بن احمد بن منصور الشافعي *

Written in fair Arabian Naskh, with some marginal notes. Slightly worm-eaten and water-stained.

Dated Tuesday, the 10th Jumâdâ I, A.H. 896=A.D. 1490.

. على بن احمد بن منصور الشافعي : Scribe

No. 2149.

foll. 185; lines 25–29; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in cursive Arabian Naskh. Slightly worm-eaten and water-stained. Fol. 110^b contains a large gap against which are noted the words بياض صحير.

Not dated; probably 15th century.

Three Arḍdidah, probably belonging to the officials of Moġal Emperors of Delhi, are found at the end.

No. 2150.

foll. 116; lines 17; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

شرح المفتاح

SHARH AL-MIFTÂH.

A very old copy of a commentary on the third part of Miftâḥ al-'Ulûm of As-Sakkâkî (see No. 2142 above). By Shamsaddîn Aḥmad bin Sulaimân bin Kamâl Pâṣlḥâ شهس الدبن احمد بن سليمان (d. A.H. 940=A.D. 1533; see Lib. Cat., vol. iv, No. 76).

Beginning:-

الحمد لله حق حمده و الصلوة على محمد و آله و صحبه قال القسم الثالث اقول صفف المصفف كتابه في علم الادب و هو عنده صعرف بما يعترز به عن الخطاء في كلام العرب النح *

We learn from Ḥâj. Khal., vol. vi, p. 22, that the author wrote, besides a commentary on the original text of As-Sakkâkî, a commentary on its abridged and improved edition, entitled تغثر المفتاح.

For other copies see Nûr 'Uṣmânîyah, No. 4434; and Escur., No. 220. See also Berlin, No. 7238, where it is designated كتاب اللطيف

Written in elegant Arabian Naskh. The text is introduced with the word قال, and the commentary begins with the word فول, both written in red ink. Fol. 9 is blank.

Dated A.H. 960 = A.D. 1552.

The title-page contains the seals and signatures of several former owners of the MS.

No. 2151.

foll. 111; lines 19; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الحاشية على المفتاح

AL-HASHIYAH 'ALÂ'L-MIFTÂH.

An anonymous gloss on the third part of Miftâḥ al-'Ulûm (see No. 2142 above), intended to confute the criticisms made on As-Sakkâkî, the author of the text, by At-Taftâzânî (d. A.H. 791=A.D. 1388; see No. 2145 above), As-Sayyid aṣḥ-Ṣharîf al-Jurjânî (d. A.H. 816=A.D. 1413; see No. 2147 above), Al-Fanârî (d. A.H. 834=A.D. 1430), Muṣanuafak (d. A.H. 875=A.D. 1470), Mawlânâ Lutfî, Ṣhaikḥ Sanân (d. A.H. 912=A.D. 1506), Yaḥyâ bin Aḥmad al-Kâṣḥî (who flourished in the 10th century of the Hijrah) and Ibn Kamâl Pâṣḥâ (d. A.H. 940=A.D. 1533; see No. 2150 above) in their works.

Beginning:-

الحدد لمانهم الصوات في المعانى و البيان و الصلوة على من انزل عليه فصل الخطاب الايضاح سبيل خير الاديان و على آلة و اصحابه الموصودين ببلاغة الكلام و عدوبة اللسان صلوة دائمة بدام الاوقات و الإزمان

الخع *

Incomplete at the end.

Written in cursive Naskh.

Not dated; probably 17th century.

The title-page contains a seal bearing the inscription الواثق بالله على بالله على dated A.H. 1055=A.D. 1645. The title-page also contains the signatures of Yaḥâ bin al-Ḥusain (d. A.H. 1090=A.D. 1679; see Nasamat as-Saḥar, vol. ii, fol. 234b), Zaid bin Muḥammad bin al-Ḥasan (d. A.H. 1122=A.D. 1710; see ibid., vol. i, fol. 221b), his son Muḥammad bin Zaid, Aḥmad bin Muḥammad Qâṭin and 'Alî bin Aḥmad Qâṭin, to whom the MS. at one time or another belonged.

No. 2152.

foll. 160; lines 13; size $10 \times 7\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

المصباح في اختصار المفتاح

AL-MISBÂH FÎ IKHTISÂR AL-MIFTÂH.

An excellent and very early copy of an abridgment of the third part of *Miftâḥ al-'Ulûm* (No. 2142 above) of As-Sakkâkî.

Author: Badraddîn Muḥammad bin Muḥammad bin 'Abdallâh bin 'Abdallâh bin Mâlik aṭ-Ṭâ'i al-Jayyânî محر الدس معمد بن معمد بن معمد الله بن عبد الله بن عبد الله العالى الجياني الجياني الجياني الحالى العالى العالى الحالى العالى الع

Beginning:-

الحمد الله هد انا لهذا و ماكنا لنهتدى لولا ان هدانا الله النم *

Cf. Ḥâj. Khal., vol. vi, p. 18.

For the contents of the work see Berlin, No. 7249. For other copies see Paris, No. 4375, and Escur., Nos. 219 and 250. See also Brock., vol. i, p. 295.

Written on thick paper in beautiful Naskh with some marginal notes.

Dated Saturday, the 16th Shawwâl, A.H. 732=A.D. 1331.

.ابراهبم بن محمد : Scribe

No. 2153.

foll. 145; lines 7; size $9\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

تلخيص المفتاح

TALKHÎS AL-MIFTÂH.

A well-known abridgment of the third part of *Miftâḥ al-'Ulûm* (No. 2142 \$bove) of As-Sakkâkî.

Author: Al-Khatîb Jalâladdîn Abu'l-Ma'âlî Muḥammad bin 'Abdarraḥmân bin 'Umar al-Qazwînî التغطيب جلال الدين ابوالمعالى صحمد . بن عبد الرحمٰن بن عمو القزويني

Beginning:

الحمد لله على ما انعم و عام من البيان ماام نعلم النج *

The author, a philologist of great talent, who traces his descent from Abû Dulaf al-'Ijlî (d. A.H. 226=A.D. 840), an illustrious poet and the chief of Al-Karaj (a town in Persia), was born at Mawsil in A.H. 666 = A.D 1267. He studied under his father and Shaikh Ahmad bin Ibrâhîm al-Wâsiţî al-Fârûnî (d. A.H. 694=A.D. 1394), and settled for some time in Rûm, where he discharged the duties of Qâdî while a young man of not more than 20 years of age. wards he went with his brother, Imâmaddîn, to Damascus, where both of them were received with marks of respect, and were appointed Khatîb of the Umawî mosque and Qâdî of the city, respectively. On the death of his brother he succeeded him as the Qâdî of Damascus; and subsequently, in A.H. 727=A.D. 1326, he was summoned by Sultân Al-Malik an-Nâșir Muhammad (A.H. 709-741=A.D. 1309-1340) to Cairo to take the place of Badraddîn Ibn Jamâ'ah (d. A.H. 733= A.D. 1332) as the Qâdi'l-Qudât (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sultan, who had a high regard for him, and once made him a gift of 30,000 dînârs. In a H. 738=A.D. 1337, being charged with lack of control over his son 'Abdallâh, who was taking an undue advantage of his father's position, he lost the favour of the Sulţân, and was reverted to the post of Qadi of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A.H. 739=A.D. 1338. Ibn Hajar al-'Asqalânî and other biographers describe him as a great scholar, deeply versed in several branches of learning, eloquent and noble-minded. He wrote, besides the present work, a larger one on rhetoric, entitled Al-Idâh. For further particulars of his life see Ad-Durar al-Kâminah, fol. 159a; Bugyat al-Wu'ât, fol. 47a; Dustûr al-l'lâm, fol. 108b; Husn al-Muhâdarah, fol. 352b; Tabagât al-Kubrâ by As-Subkî, vol. vii, fol. 26a; Tabagât by Ibn al-Mulaggîn, fol. 148a; Tabagât by Ibn Qâdî Shuhbah, fol. 128b; Mir'ât al-Janân, fol. 456b; Raf'al-Isr, fol. 117a; Brock., vol. ii, p. 22.

For other copies of the work see India Office, No. 849; Berlin, No. 7187; München, No. 680; Leyden, Nos. 301-5; Paris, Nos. 4379-83; Escur., Nos. 227, 232, 248, 420, 636; Ḥamîḍiyah, Nos. 1217-19; Waliaddîn, No. 2747; Nûr 'Uṣmâniyah, Nos. 4379-81; Âṣafiyah, p. 144; Râmpûr, p. 560.

The work has been frequently printed, viz., in Calcutta, 1815; in Constantinople, 1844; in Delhi, 1888; and in Bairut, 1884. Part of it has also been published in Mehren's Rhetorik der Araber.

Written in Indian Naskh, with marginal and interlinear notes. Dated A.H. 978=A.D. 1570.

.عبدالوهاب نصبر الدس محمد نخشبي : Scribe

A seal bearing the inscription رب اجملني مقبم الصلوة occurs at the end.

No. 2154.

foll. 40; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4$.

The Same.

Another copy of the same work, beginning as the above. Written in elegant Indian Naskh, with copious marginal notes. Fol. 28 should come after fol. 29.

Not dated; probably 19th century.

No. 2155.

foll. 176; lines 28; size $10\frac{1}{1} \times 6\frac{3}{4}$; 7×4 .

الشرح المطول

ASH-SHARH AL-MUTAWWAL.

A very early copy (transcribed in A.H. 749, only one year after its composition) of a well-known commentary on Talkhis al-Miftāh (No. 2153 above), by Saʻdaddin Masʻūd bin 'Umar at-Taftāzānî (No. 2153 above), by Saʻdaddin Masʻūd bin 'Umar at-Taftāzānî (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500). For various glosses and annotations see Ḥâj. Khal., vol. ii, p. 404, and Brock., vol. i, p. 295.

Beginning:-

الحمد لله الذي الهمذا حفائق المعاني و دقائق البيل و خصصنا

ببدائع الایادی و روائع الاحسان النج *

The author tells us in the colophon that he commenced the work at Jurjân on Monday, the 2nd Ramadân, A.H. 742=A.D. 1341, and completed it at Harât on Wednesday, the 11th Şafar, A.H. 747=A.D. 1346. It was dedicated to Mu'izzaddîn Abu'l-Ḥusain Muḥammad Kart (A.H. 732-772=A.D. 1331-1370), the ruler of Harât. Cf. Ḥâj. Khal., vol. ii, p. 404. The work under notice and its abridg-

ment (see No. 2173 below) are taught in Madrasahs up to this day.

For other copies see Berlin, Nos. 7191-2; Wien, No. 237; München, Nos 681-2; Br. Mus., Nos. 533-4; India Office, Nos. 852-60; Paris, Nos. 4386-91; Alger, No. 200; Ḥûr Lailâ, Nos. 394-5; Baṣḥîr Âġâ, Nos. 571-3; Ayâ Ṣûfîyah, Nos. 4390-8; Nûr 'Uṣmân-îyah, Nos. 4446-51; Kûprîlîzâdah, Nos. 1424-6; Ḥamîdîyah, Nos. 1246-50; Walîaddîn, Nos. 2850-1; Râmpûr, p. 569; Âṣafîyah, p. 156. See also Brock., vol. i, p. 295.

The work was twice printed in Constantinople, viz., A.H. 1260, and A.H. 1304. The first portion of it was also printed in Lucknow, A.H. 1265. The same portion has been lithographed in Bhûpâl, A.H. 1301.

Written in rather cursive Naskh, with some marginal and interlinear notes. It appears from the old pagination of the MS. that foll. 71 and 72, which should come in their proper order, have been misplaced in binding after foll. 64 and 69, respectively. Foll. 119–143 are wanting.

Worm-eaten and water-stained.

Dated A.H. 749=A.D. 1348.

خواجه معمد بن بونس دخواجه معمد بن

No. 2156.

foll. 204; lines 23; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in Indian Nasta'liq, with copious marginal and interlinear notes. The beginnings of three *Fann*, into which the work is divided, are marked by marginal ornaments.

Worm-eaten and water-stained.

Dated Friday, the 15th Rabî' II, A.H. 996=A.D. 1587.

The seals of a certain Gulâm Aḥmad Qârî, dated A.H. 1245= A.D. 1829, are found on the title-page and on the last folio.

No. 2157.

foll. 222; lines 25; size 11×7 ; 8×4 .

The Same.

Another copy of the same work, beginning as usual.

Written in Arabian Naskh. Worm-eaten and water-stained.

The correct order of the folios should be 1-10, 219, 216-218, 213-215, 220-221, 206-212, 11-59, 222, 60-206.

Not dated; probably 16th century.

The title-page contains, besides an obliterated seal, the seals of Muḥammad Farrukh Siyar Shâh Bâdshâh Ġâzî (A.H. 1124-1131= A.D. 1712-1718) and a certain Asadallâh of 'Azîmâbâd (Patna).

No. 2158.

foll. 309: lines 19; size 8×6 ; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'lîq, with marginal notes.

Slightly worm-eaten and water-stained.

Dated Delhi, A.H. 1088=A.D. 1677.

. ابو طالب بن شيخ محمد النانوتوي : Seribe

This is one of the MSS, presented by Maulavi 'Abdulmajîd of Patna ('ity.

No. 2159.

foll. 189; lines 28; size $11\frac{3}{4} \times 7\frac{3}{4}$; 8×5 .

The Same.

Another copy of the same work, beginning as usual.

Written in fair Arabian Naskh, within double red and blue ruled borders. • The passages of the text are in red.

Dated Monday, the 11th Rabî: II, A.H. 1097=A.D. 1685.

. بحبي بن حسن بن احمد بن بحدي بن ابراهيم الآنسي : Seribe

The title-page contains the signatures of several former owners of the MS., the earliest of which is dated A.H. 1138=A.D. 1725.

No. 2160.

foll. 195; lines 37; size $11 \times 6\frac{1}{4}$; $8 \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as usual.

Written in cursive Indian Naskh, with copious marginal notes. The correct order of the folios should be 1-48, 53-79, 87, 81-86, 80, 88-135, 137-143, 136, 144-175, 183, 177-182, 176, 184-190, 49-52, 191-195.

Dated Monday, the 7th Rabî' II, A.H. 1212=A.D. 1797.

No. 2161.

foll. 396; lines 17; size 11×6 ; $8 \times 3\frac{1}{4}$.

The Same.

A defective and incomplete copy of the same work. The preface and several folios at the end are wanting.

The MS. opens thus:-

الحمد لله افتتح بعد اليمن بالتسمية بحمد الله سبحانه و تعالى اداء لحق شي مما يجب عابمه من شكر نعمائه النر *

Written in fair Indian Naskh.

Not dated; probably 19th century.

No. 2162.

foll. 154; lines 19; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 2\frac{1}{2}$.

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUŢAWWAL.

A gloss on Al-Muṭawwal (see No. 2155 above), by 'Alî bin Muḥammad bin 'Ali, better known as As-Sayyid ash-Sharif al-Jurjânî مالى المعرف السدد الشريف الجرجاني (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:-

الحمد لله رب العالمين و الصلوة على سيد المرسلين محمد وآله و صحبه اجمعين النو *

In the preface the author refers to his earlier and shorter gloss, of which the present one is an amplified version written at the request of some of his pupils who were studying under him the commentary on Talkhis al-Miftâh by At-Taftâzânî (see No. 2155

above).

For other copies see Paris, Nos. 4392–4; Alger, No. 202; India Office, Nos. 861-4; Escur., Nos. 230, 253-5; Nûr 'Uşmânîyah, Nos. 4415–17; Ḥamîdîyah, Nos. 1228-9; Walîaddîn, No. 2778; Bashîr Âġâ, Nos. 558-9; Ayâ Şûfîyah, Nos. 4371-4; Râmpûr, p. 562. See also Brock., vol. i, p. 295.

The work has been printed in Constantinople, A.H. 1241.

Written in Indian Nasta'lîq, with marginal and interlinear notes.

Dated the 19th Du'l-Qa'dah, A.H. 1086=A.D. 1675.

.شير محمد :Scribe

The title-page contains, besides an 'Arḍdûdah and three seals bearing the name of a certain Fakhraddîn Aḥmad Khân, the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), rulers of Oudh. A seal bearing the name of a certain 'Abdal Kabîr is found on fol. 2a.

No. 2163.

foll. 120; lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Indian Naskh, with numerous short lacunæ. The correct order of the folios should be 1, 2, 7, 3-6, 8-120.

Dated A.H. 1098=A.D. 1686.

The title-page contains three seals, two of which contain the following inscriptions:—

زد بدامان خدا دست امبد بندهٔ عاصی ترین عبد الحمید

For the same seal as the second of these see No. 2107 above.

The third bears the inscription يا عالم الغنب dated A.H. 1122=A.D. 1710.

No. 2164.

foll. 90; lines 17; size $6\frac{3}{4} \times 4$; $4\frac{1}{2} \times 5$.

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUŢAWWAL.

A gloss on Al-Muṭawwal (see No. 2155 above), by Aḥmad al-Abîwardî الحمد الا يبوردي.

Beginning:-

الحمد لله الذي خلق الانسان وصير المعانى وسيلة الى معوفة دقائق القران و الصلوة على من عجز عن ادراك مقاماته عقول البلغاء اما بعد فهده هذيانات جمعها و ألفها احمد ابيوردى تراب اقدام الفقواء ليكون سببا لمعرفة تصانيف العلماء و موجبا لشكر هم بقدر ما عنوا فيها من الكد و العناء النو *

Nothing is known of the author's life, or of his precise date. He must have been a scholar of the 9th century A.H., since A.H. 861 = A.D. 1456 is the date of composition given in Rampur, p. 563.

The MS. is incomplete at the end. It breaks off abruptly in the middle of the Mabhas احوال المسند الله.

For other copies see Berlin, No. 7196; Asafiyah, p. 146; Walîaddîn, No. 2751; Râmpûr, p. 563.

Written in Nasta'liq. The passages from the text are distinguished by the word قوله in red. Slightly worm-eaten.

Not dated; probably 17th century.

The seals of Masîḥaddawlah Ḥakîm 'Alî Ḥasan Khân Bahâdur and of his son Muzaffar Ḥusain, dated A.H. 1264=A.D. 1848 and A.H. 1277=A.D. 1860 respectively, are found at the beginning and end.

No. 2165.

foll. 313; lines 23; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية على المطول

AL-HÂŞHIYAH 'ALA'L-MUTAWWAL.

An old copy of a well-known gloss on Al-Muṭawwal (see No. 2155 above), by Ḥasan bin Muḥammad Shâh al-Fanârî, commonly called

Al-Chalabî حسن بن محمد شاة الفنارى المعروف بالتجلبي (d. A.H. 886=A.D. 1481; see Lib. Cat., vol. x, No. 537).

Beginning:—

و صلى الله سيدنا محمد و آلة و اصحابه وسلم الهمذا حقائق المعانى و دقائق البيان الافرب الى الفهم ان المراد بالالهام فى هذا المقام معذالا اللغوى و هو الاعلام مطلقا النع *

For other copies see Berlin, No. 7203; Leyden, No. 301; India Office, Nos. 667-72; Escur., Nos. 212, 238; Ayâ Sûfiyah, Nos. 4361-6; Walîaddîn, Nos. 2757-62; Ḥamîdîyah, Nos. 1226-7; Nûr 'Uşmânîyah, Nos. 4404-8; Râmpûr, p. 562; Âsafiyah, p. 146.

The work has been printed in Constantinople, A.H. 1270.

The colophon reads thus:-

تمت بعون الملك الوهاب و اليه الرجع و المآب هذه النسخة الميمونة المسماة بحاشية حسن جلبى على المطول في الثانى من محرم الحرام سنة ٩٩٢ *

Written in cursive Indian Naskh. It appears from the old pagination of the MS. that foll. 20–23, 24, 157, 164, 262 and 269, which should come in their proper order, have been misplaced in binding after foll. 30, 18, 163, 156, 268 and 261, respectively.

Dated the 2nd Muharram, A.H. 992=A.D. 1584.

No. 2166.

foll. 240; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

الحاشية على حاشية المطول

AL-ḤÂSHIYAH 'ALÂ ḤÂSHIYAT AL-MUTAWWAL.

An annotation on the gloss of Al-Khaţâ'î (see No. 2177 below) on Al-Muṭawwal (see No. 2155 above).

By Muḥammad Farîd bin Muḥammad Sharîf bin Muḥammad Farîd bin Muḥammad Sharîf aş-Ṣiddîqî al-Aḥmadâbâdî محمد فريد بن محمد فريد بن محمد شريف الصديقي الاحمد ابادي an Indian scholar, شريف بن محمد فريد بن محمد شريف الصديقي الاحمد ابادي belonging to Gujarât. He completed the present work, as he states at the end, in the last month of A.H. 1060=A.D. 1649. The date of his death and other particulars of his life are not known.

Beginning:—

عليك الاعتماد والاتكال و اليك العود و الارتحال الحمد لله الذي اتصف بصفة القدم و انشاء وجودنا من العدم اما بعد فيقول من لا احقومند شخص في البدية بل لا شمى في الحقيقة النو *

In the preface the author tells us that it was while he was studying *Al-Muṭawwal* and its gloss by 'Abdalḥavy al-Khaṭâ'î Mawlâzâdah under his father that he commenced to write the present work for the convenience of his fellow-students.

No other copy of the work is known.

The present copy, dated A.H. 1142=A.D. 1729, was transcribed from the author's original copy by Muḥammad 'Abdal'azı̂m, as stated in the following colophon:—

تمت كتابة تحشيه مولانا وجدنا الشيخ محمد فريد بن شيخ محمد فريد بن شيخ محمد شريف بن شيخ محمد فريد الصديقى على حاشية الفاضل الكامل العلامة الفهامة مولانا عبد الحى الخطائى الشهير بمولازاده على المطول بيد اصغر الخليقة بل لا شي في الحقيقة اضعف عباد الله الكريم محمد عبد العظيم بن محمد عبدالرحيم عرف عبد الملك كان الله تعالى لهم نقلت هذه الحاشية بتمامها من اصله يعنى بخط مصنفه و مؤلفه قدس الله سرّة العظيم سنه ١١٤٢ *

Written in fair Indian Naskh. The quotations from the gloss of Al-Khatâ'î are introduced by the word قوله in red.

A seal bearing the inscription لسان السلطان معمود الدولة منشى معمود الدولة منشى معمود الدولة منشى معمود الدولة منشى معمود ملى خان بهادر ملى خان بهادر dated A.H. 1277=A.D. 1860, is found on the title-page. For a similar inscription see No. 1996 above.

No. 2167.

foll. 155; lines 24; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3$.

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUŢAWWAL.

A gloss on Al-Muṭawwal (see No. 2155 above), by Qâḍî Quṭbaddîn قاضى قطب الدين .

Beginning:-

الحمد لله رب العامين والصلوة على رسوله محمد وآله واصحابه المعين - قوله حقائق المعانى و البيان المعانى و البيان براعة الاستبلال النم *

The author's name does not occur in the text but in the following title, written by a somewhat later hand, on the first page:—

حاشبة قاضى قطب الدين بر مطول *

The same author's name was probably contained in the worm-eaten colophon, in which the following words can be read: (تمن) ألحاشبذ لقاضى

The author frequently refers in the present work to three of his other works hitherto untraced, viz.,

- . حواشي شرح المفتاح (1)
- . حواشي شرح الكشاف (2)
- محواشي شرح الطوالع (3)

Nothing is known of the author's life, or of his precise date. The latest authority quoted is Nizâmaddîn 'Uṣmân al-Khatâ'î, who, according to Ḥâj. Khal., vol. ii, p. 407, died in A.H. 901=A.D. 1495.

No other copy of the work is known.

Written in Indian Nasta'liq, with short lacunæ. The passages from Al-Muṭawwal are introduced by the word فولك in red.

Not dated; probably 17th century.

The title-page contains, besides notes by several former owners about their purchase of the MS., a seal bearing the inscription والله ذوالفضل العظبم.

No. 2168.

foll. 235; lines 25; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية على المطول

AL-HÂSHIYAH 'ALA'L-MUŢAWWAL.

A very popular gloss on *Al-Muṭawwal* (see No. 2155 above), by Mullâ 'Abdalḥakîm as-Siyâlkutî ملا عبد الحكبم السبالكونى (d. A.H. 1067=A.D. 1656; see Lib. Cat., vol. x, No. 509).

Beginning:-

For other copies see India Office, No. 876; Escur., No. 233; Walîaddîn, Nos. 2770-2; Ḥamîdîyah, Nos. 1230-1; Nûr 'Uşmânî-yah, Nos. 4424-5; and Bûhâr, Lib. Cat., vol. ii, No. 403.

The work has been twice printed in Constantinople, viz., in A.H. 1227 and A.H. 1241.

Written in elegant Persian Nasta'lîq, within blue ruled borders. Short spaces for the word قوله, which introduces quotations from the text, have been left blank. Fol. 133b contains a gap, against which are noted the words صبح البياض.

Not dated; probably 18th century.

No. 2169.

foll. 245; lines 23; size 9×5 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

Another copy of the same gloss, beginning as the above.

Written in Indian Nasta'liq, with numerous short lacunæ.

Not dated; probably 18th century.

The title-page contains the seal of a certain Sayyid Aḥmad 'Alī Khân, dated а.н. 1120=а.р. 1708.

No. 2170.

foll. 278; lines 21; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, beginning as usual.

Written in Shikastah, with numerous short lacunæ.

Not dated; probably 18th century.

Two seals bearing the name of a certain Muḥammad Muzammil, dated A.H. 1190=A.D. 1776, are found at the end.

No. 2171.

foll. 197; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, but an old one. The first folio is wanting. The MS. opens abruptly thus:—

Written in Shikastah. The extracts from Al-Mutawwal are introduced by the word δ^{\dagger}_{ij} in red. Worm-eaten and water-stained.

Dated A.H. 1073=A.D. 1662.

شیخ صفی محمد س شدخ جمال : Scribe

The MS. was presented to the Library by Sayyid 'Abdalmajîd of Patna City.

No. 2172.

foll. 329; lines 20; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same gloss, with a short prefatory note by the author's son, 'Abdallâh al-Labîb, who presented the work to Aurangzîb (A.H. 1068-1118=A.D. 1659-1706).

The preface is defective at the beginning. The work proper begins and ends as usual.

Written in fair Indian Naskh, within double red ruled borders. The quotations from *Al-Muṭawwal* are introduced by the word قوله in red. Foll. 99–108 should come after fol. 112.

Not dated; probably 18th century.

No. 2173.

foll. 168; lines 25; size $8\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

مختصر المعانى

MUKHTASAR AL-MA'ÂNÎ.

A shorter commentary on Talkhis al-Miftah (see No. 2153 above), by Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî سعد الدبن مسعود بن عبر (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:-

In the preface the author makes mention of his elaborate and exhaustive commentary known as Al-Muṭawwal (see No. 2155 above), from which he prepared the present concise one at the request of some of his literary friends at Gajdawân (a village close to the town of Bukhârâ) in A.H. 756=A.D. 1355, and dedicated it to Sulţân Jalâladdîn Abu'l-Muẓaffar Maḥmûd Jânî Beg (A.H. 741-758=A.D. 1340-1356). Cf. Hâj. Khal., vol. ii, p. 404.

For other copies see Berlin, Nos. 7206-7; Leyden, Nos. 307-8; München, No. 863; Br. Mus., Nos. 555-6; India Office, Nos. 877-85; Paris, Nos. 4381, 4398-4405; Escur., No. 227; Ḥamîdîyah, Nos. 1241-5; Ayâ Şûfiyah, Nos. 4401-7; Ḥûr Lailâ, No. 393; Walîaddîn, Nos. 2844-6; Nûr 'Uşmânîyah, Nos. 4439-4461; Râmpûr, p. 568; Âşafîyah, p. 156. See also Brock., vol. i, p. 295.

The work was edited and published by Lumsden, Calcutta, 1813. Since then it has been frequently printed and lithographed in India, Egypt and Constantinople. For printed editions, see Iktifâ' al-Qunû', p. 358.

Written in old Arabian Naskh, with occasional vowel-points. Foll. 1-6, 22-28, 61-62, 67 and 151 are inserted by a later hand in Nasta'lîq.

Slightly worm-eaten and water-stained.

Not dated; probably 15th century.

The MS., in A.H. 1236, belonged to the library of Prince Mîrzâ Raḍîaddîn 'Alî Bahâdur, as is evident from the following note on the title-page:—

Beneath the note is a seal bearing the name of Mîrzâ Radîaddîn 'Alî, the son of Mîrzâ Muḥammad Mu'azzam Shâh, dated а.н. 1234= а.р. 1818.

No. 2174.

foll. 223; lines 19; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

An incomplete copy of the same work, beginning as the above.

The MS. breaks off abruptly in the middle of the Faşl treating of poetical figures (علم البديع). The last words are as follows:—

Written in elegant Naskh. The text is distinguished by a red line drawn over it.

Not dated; probably 16th century.

A seal, bearing the inscription نلك الجنة الدى نورت من عباد نا من كان الجنة الدى نورت من عباد نا من كان إلجاء أبنا الجنة الدى نورت من عباد نا من المناطقة الدى المناطقة المنا

No. 2175.

foll. 240; lines 25; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished by a red line drawn over it. Foll. 189-190 should come after fol. 181.

Dated Baġdâd, A.H. 1060=A.D. 1649.

Scribe: سعد الدين.

No. 2176.

foll. 155; lines 17; size 9×6 ; 6×3 .

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'lîq, with marginal and interlinear notes. Slightly worm-eaten.

Not dated; probably 19th century.

Fourteen fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

The MS. was presented to the library by Maulavi Sayyid 'Abdalmajîd of Patna City.

No. 2177.

foll. 45; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على مختصر المعانى

AL-ḤÂSHIYAH 'ALÂ MUKHTAŞAR AL-MA'ÂNÎ.

An old copy of a very useful gloss on the earlier portion of $Mu\underline{kh}ta$; ar al-Ma' $\hat{a}n\hat{\imath}$ (No. 2173 above), extending to the end of the first Fann.

By Nizâmaddîn 'Uṣmân, commonly called Maulânâzâdah al-Khatâ'î نظام الدين عثمان الشهير بمولانا زادة الخطائي . He wrote, besides the present work, glosses on At-Muṭawwal (see Ḥâj, Khal., vol. ii, p. 407), on At-Talwîḥ fi Kasḥf Ḥaqâ'iq at-Tanqîḥ (see ibid., p. 447), and on Sharḥ al-Miftâḥ of As-Sayyid aṣḥ-Sharîf al-Jurjânî (see ibid., vol. vi, p. 25). He wrote also an annotation containing detailed notes on the gloss of Taftâzânî on the Kaṣḥshâf of Az-Zamakhṣḥarî (see Lib. Cat., vol. xviii, part ii, No. 1354). For a copy of the same see Cairo, vol. i, p. 204. He died, according to Ḥâj. Khal., vol. ii, p. 407, in A.H. 901=A.D. 1495.

Beginning:-

نحمدک اللهم على ما اعطینا من سوابغ النعم و بدائع الحکم و دصلى على نبیک الهادى للعرب و العجم على وجه اکمل و اتم قوله

نحمدك أثر الحمد على الشكر لأن الحمد يعم الفضائل و الفواضل النو *

For other copies see India Office, No. 886; Berlin, Nos. 7208-9; Paris, No. 4408; Escur., No. 227; Nûr 'Uşmanîyah, Nos. 4395-8; Walîaddîn, Nos. 2765-6; Hûr Lailâ, Nos. 376-7; Ayâ Şûfiyah, Nos. 4378-4380; Hamîdîyah, Nos. 1222-3; Âşafîyah, p. 146.

The work has been printed in Calcutta, A.H. 1256, and lithographed in Lucknow, A.H. 1292.

Written in Arabian Naskh. The quotations from the text are introduced by the word \ddot{v}_{ij} in red. Foll. 10-20 are in a later hand.

Slightly worm-eaten and water-stained.

Dated the 5th Sha'ban, A.H. 967=A.D. 1559.

. صدقه بن صدقه ثم الحلبي الشافمي : Scribe

No. 2178.

foll. 48; lines 21; size $11 \times 6\frac{3}{4}$; 6×3 .

The Same.

Another copy of the same work, beginning as the above.

Written in Shikastah. The quotations from the text are introduced by the word قوله in red. The correct order of the folios should be 1-24, 40, 34-39, 33, 25-32, 41-48.

Dated A.H. 1056=A.D. 1646.

At the end is a note by a certain Ḥâfiz Aṣġar 'Alî, referring to his purchase of the MS. in A.H. 1217=A.D. 1802.

No 2179.

foll. 63; lines 17; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual. The colophon reads thus:—

قد وقع الفراغ من هذا النسخة الميمونة المتبركة المسمى بملا زاده على مختصر المعانى كاتبه ما لكه عبد الرحيم بن فتح محمد بن عبد لله بن sic اللاهورى يوم الاحد من شهر جمادى الثانى سنة ثما نية و عشرين من

عصر محي الدين اور نك زيب بادشاه غازى في بلدة المباركة شاه جهان أباد *

Written in Nasta'lîq, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.

Dated A.H. 1096=A.D. 1684.

عبد الرحيم بن فتح محمد لاهوري : Scribe

No. 2180.

foll. 28; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

An incomplete copy of the same work. It corresponds with foll. 1-32 of the preceding copy.

Written in Arabian Naskh, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.

Not dated; probably 18th century.

No. 2181.

foll. 92; lines 19; size $8\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2$.

الحاشية على حاشية مختصر المعانى

AL-ḤÂSḤIYAH 'ALÂ ḤÂSḤIYATI MUKḤTAṢAR AL-MA'ĀNÎ.

An annotation containing critical notes on the gloss of Al-Khaţâ'î (see No. 2177 above).

By Mîrzâjân Ḥabîballâh ash-Shîrâzî مبرزا جان حبيب الله الشيرازي (d. a.h. 994=a.d. 1585; see Lib. Cat., vol. x, No. 608).

Beginning:—

For other copies see Walîaddîn, No. 2805, and Âşafîyah, p. 148. The colophon reads thus:—

قدوقع الفراغ من تسويد هذه الحاشية الدقيقة الانيقة اللطيفة البيان المشهور بحاشية مرزا جان في يوم الاربع في الثلثين من الشهر المتبرك رمضان المبارك ستة و ثمانين و الف سنة من الهجرة المقدسة و تسعة عشر سنة من جلوس الا مير الكبير العادل الغازي في بلدة دار الخلافة شاه جهان آباد صانها الله عن الفتنة و الفساد بيد اضعف العباد تراب اقدام الطابة الراجي الى رحمة الله الغفار محمد يار الجشتى رجاء ان ينتفع به و ينفع به لغيره *

According to this the MS. was transcribed by Muḥammad Yâr Khân Chishtî, a nobleman of the time of the emperor Aurangzib (A.H. 1068-1118=A.D. 1659-1706); see Beale's Oriental Biographical Dictionary, p. 273.

Written in fair Nastadiq. The quotations from Al-Khatâ'i's gloss are introduced by the word قولة in red. The correct order of the folios should be 1, 20, 16-19, 10-15, 21-69, 2-9, 70-92.

Dated Wednesday, the 30th Ramadan, A.H. 1086=A.D. 1675.

No. 2182.

foll. 67; lines 21; size 8×4 ; 6×3 .

The Same.

Another copy of the same work. The first folio is wanting. The MS. opens abruptly thus:—

الطيبين المعصومين فوله لأن الحمد يعم الفضائل و الفواضل و الشكر يختص بالأخير فان قلت كما أن الحمد أعم باعتبار المتعلق و يقتطى ذلك أيثار الحمد كذلك الشكر أعم باعتبار المورد و ذلك يقتضى أيثار الشكر فما الفرق النم *

Written in Nasta'lîq. The extracts from Al-Khaţâ'î's gloss are introduced by the word قوله in red.

Dated A.H. 1093 = A.D. 1681.

.سيف الدين محمد بن خياط : Scribe

No. 2183.

foll. 44; lines 23; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية علئ حاشية مختصر المعانى

AL-ḤÂSHIYAH 'ALÂ ḤÂSHIYATI MUKHTAŞAR AL-MA'ÂNI.

An annotation on the gloss of Al-Khatâ'î (see No. 2177 above).

By Najmaddîn 'Abdallâh bin Shihâbaddîn Ḥusain al-Yazdî
نحم الدين عدد الله بن شهاب الدين الحسين الدي

. the teacher of Bahâ', نجم الدبي عبد الله بن شهاب الدبي الحسيس البودي addîn Muhammad bin al-Husain al-'Âmulî (d. A.H. 1030=A.D. 1620). The author of Khulâşat al-Aşar, vol. iii, p. 40, describes him as an accomplished scholar belonging to the Shî'ah sect. He wrote, besides the present work, a gloss on Tahdib al-Mantiq, a work on logic by Taftâzânî (see Kashf al-Hujub, fol. 47b); an annotation containing critical notes on the gloss on Tahdîb al-Manţiq of Dawwânî (see ibid., fol. 48a); a gloss on Al-Mutawwal of Taftâzânî (see ibid., fol. 51b); a work entitled Sharh al-'Ujalah (see ibid., fol. 91a); and a gloss on Mukhtaşar al-Ma'ânî of Taftâzânî (for a copy see Ayâ Şûfiyah, No. He died at Işfahân, A.H. 1015=A.D. 1606. See Khulâsat al-Aşar, vol. iii, p. 40, and Brock., vol. ii, p. 215. See also Kashf al-Hujub, fol. 91^a, where his death is mentioned wrongly as occurring in A.H. 1069 = A.D. 1658.

Beginning:-

الحمد لمن خلق الانسان و عامة البيان و الشكر لمن علمة بدائع المعانى و روائع التبيان النع *

According to Kashf al-Hujub, fol. 48°, and Hâj. Khal., vol. ii, p. 408, the work was completed at the Madrasah Mansûrîyah in Shîrâz, A.H. 962=A.D. 1554. The same date of composition is found in the colophon of the present copy; but in that of the copy noticed below it appears to be A.H. 972=A.D. 1564.

For other copies see Berlin, No. 7210; München, No. 684; Walîaddîn, No. 2785; Ayâ Şûfiyah, No. 4382; Râmpûr, p. 560.

Written in fair Naskh, within double red and blue ruled borders. The extracts from the gloss of Al-Khatâ'î are introduced by the word قولة in red.

Not dated; probably 17th century.

. الحسن المعروف بمحمد سبد بن يوسف بن الحسن .

The title-page contains a seal bearing the inscription رسان السلطان معمود الدولة منشى معمد صفدر على خان سادر dated л.н. 1277=A.D. 1860. For a similar inscription see No. 1996 above.

No. 2184.

foll. 35; lines 24; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above. The colophon reads thus:—

Written in Nasta'liq, with numerous short lacunæ. Fol. 2ª contains a large gap. Fol. 2b is blank.

Not dated; probably 18th century.

. نصر الله [بن] سبد جعفر [بن] سند خواجه احمد : Scribe

No. 2185.

foll. 489; lines 25; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2$.

الحاشية على مختصر المعانى

AL-ḤÂSḤIYAH 'ALÂ MUKḤTAṢAR AL-MA'ÂNÎ.

A very useful and detailed gloss on Mukhtaṣar al-Ma'ânî of Taftâzânî (No. 2173 above), by Muḥammad bin Muḥammad 'Arafah

ad-Dasûqî محبد بن محبد عرفة الدسوقي. He wrote several works and died in A.H. 1230=A.D. 1814. See Iktifâ' al-Qunû', pp. 150, 169, 307 and 358.

Complete in two separate volumes.

Vol. I.

Beginning:-

الحمد لله العلى الاعلى موجد الاشياء بعد فذائها فله المجد الاسنى و بعد فيقول العبد الفقير المضطر لاحسان ربه القدير محمد بن محمد عرفة الدسوقى نظر الله بعين لطفه اليه و غفرله و لوالديه هذه فوائد شريفة و تقييدات لطيفه على شرح العلامه سعد الملة والدين التفتازانى لتلخيص المفتاح اقتطعتها من تقارير مشائخنا المحققين النح *

The work was completed, as stated in Nûr 'Uşmânîyah, No. 4401, in а.н. 1210=а.в. 1795.

For other copies see Ayâ Şûfiyah, Nos. 4422-3, and Nûr 'Uşmânîyah, Nos. 4401-2.

The work has been printed in Cairo, A.H. 1301.

No. 2186.

foll. 518; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the rubric الفصل والرصل.

Both volumes are written by one and the same scribe, in elegant Arabian Naskh. The quotations from the text are introduced by the word ω in red ink.

Dated A.H. 1226=A.D. 1810.

. هلال بن محمد بن هلال : Scribe

The MS. once belonged to a certain Muḥammad Wuhaib bin Muḥammad Âfindi bin 'Alî Big, whose seal and signature are found at the end.

No. 2187.

foll. 110; lines 19; size $10 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

عقود الدرر في حل ابيات المطول و المختصر

'UQÛD AD-DURAR FÎ ḤALLI ABYÂT AL-MUṬAWWAL WA'L-MUKḤTAṢAR.

A commentary on the verses quoted in the two commentaries of Taftâzânî, viz., Asḥ-Sharh al-Muṭawwal (No. 2155 above) and Mukhtaṣar al-Ma'ânî (No. 2173 above), on the Talkhîs al-Miftâh. No. 2153 above.

By Husain bin Shihâbaddîn Husain bin Jândâr Ash-Shâmî al-'Âmulî حسن بن شهات الدين حسبن بن جاندار الشامي العاملي. He was an illustrious poet and the author of several works. He wrote, besides the present work, a commentary on the Nahj al Balâgah of Ash Sharîf al-Murtadâ (d. A.H. 436=A.D. 1044); a treatise on theology, entitled Hidâyat al-Abrâr; an abridgment of the Kitâb al-Agânî of Abu'l-Faraj al-Işfahânî (d. A.H. 356=A.D. 966); and two versified works entitled Kanz al-La'âl and As-Salâsil Wa'l-Aglâl. He travelled much in the pursuit of learning, and died on Monday, the 20th Ṣafar, A.H. 1076=A.D. 1665. See Khulâsat al-Aṣar, vol. ii, p. 90, and Sulâfat al-'Aṣr, fol. 1826.

Beginning:-

يا من اطلع في سماء بيان بديع البراعة اهلة المعانى و قرن دلائل الاعجاز باسرار البلاعة من آيات المثاني النو *

The author states in the preface that, finding no commentary had ever been written on the verses quoted in Al-Muṭawwal of At-Taftâzânî, he was induced to write the present work, which also contains comments on the verses quoted in Al-Mukhtaṣar of Taftâzânî (see No. 2173 above) and in the gloss on At-Muṭawwal by As-Sayyid ash-Sharîf al-Jurjânî (see No. 2162 above).

It is stated at the end that the total number of the verses elucidated in the present work is 611, of which 598 occur in Al-Muṭawwal (see No. 2155 above), and the rest in Al-Muṣhtaṣar and in the gloss on Al-Muṭawwal.

For other copies, see Râmpûr, p. 566, and Bûhâr, Lib. Cat., vol. ii, No. 405.

The work has been lithographed in Teheran, A.H. 1269.

The verses are introduced by the word الله and are written in Naskh. The commentary on each verse begins with the word اقول.

Written in Nasta'lîq. Slightly worm-eaten. Dated the 2nd Sha'bân, A.H. 1183=A.D. 1769. Scribe: مير شاة على.

No. 2188.

foll. 143; lines 15; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above. Written in fair Nasta'liq.

Not dated; probably 18th century.

No. 2189.

foll. 392; lines 25; size 10×7 ; $6\frac{1}{2} \times 4$.

الاطول

AL-ATWAL.

A commentary on Talkhis al-Miftah of Qazwînî (see No. 2153 above). By 'Isâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî عصام الدبن الواهيم بن محمد بن عريشاه الا سفرائيني (d. а.н. 944 عصام الدبن الواهيم بن محمد بن عريشاه الا سفرائيني (d. а.н. 944 عصام الدبن الواهيم بن محمد بن عريشاه الا سفرائيني

Beginning:-

For other copies see Walîaddîn, Nos. 2739-40; Hûr Lailâ, No. 388; Hamîdîyah, No. 1215; Yenî, No. 1019; Râmpûr, p. 559.

The work has been printed in two volumes, Constantinople, A.H. 1284.

Written in Nasta'lîq, within red and blue ruled borders. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

The title-page contains several illegible seals and Arddidah.

No. 2190.

foll. 286; lines 25; size $9\frac{1}{2} \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A defective and incomplete copy of the same work, beginning abruptly with the following words:—

منزلة السائل لا يستدعى سبق الملوح بل يستدعى ان يكون صعة ما يجعله فى عرضة التردد لكون الخبر مستبعدا و كون المخبر متهما بالسهو او الكذب وكانه خص تقديم الملوح بالذكر لكثرة وقوعه النج *

The MS. breaks off abruptly in the middle of فصل من الخانمة في المخاص و الانتهاء . It corresponds with foll. 47a-390b of the preceding copy.

Written in fair Naskh, within gold, black and blue ruled borders. Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

Fol. 1^a and the last folio contain, besides the seals of Fakhraddîn Aḥmad <u>Kh</u>ân and Muzaffar Ḥusain bin Masîḥaddawlah, the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Muḥammad 'Alî <u>Sh</u>âh (A.H. 1253-1258=A.D. 1837-1842) and Amjad 'Alî <u>Sh</u>âh (A.H. 1258-1263=A.D. 1842-1847), rulers of Oudh. The last folio also contains several 'Arddîdah, the earliest of which is dated A.H. 1069=A.D. 1658.

No. 2191.

foll. 28; lines 15; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3$.

(Two separate works bound together.)

foll. 1-3.

I.

ملخص التلخيص

MULAKHKHAS AT-TALKHÎŞ.

The first three folios of an anonymous abridgment of the last two chapters of Talkhiş al-Miftâh of Qazwînî (No. 2153 above).

Beginning:-

الحمد لك يا ذا الجود و المجد و العلى الفرد الاحد الصمد العلى الاعلى اما بعد فهذه مختصرة حاوية بمايجب احتواؤه في علم البيان و البديع قدلخصتها من تلخيص المفتاح و سميتها ملخص التلخيص النو *

A copy of the work is noticed in Râmpûr, p. 569.

II.

foll. 4-28.

شرح ديبلجة الشرح المطول

SHARḤU DÎBÂJAT ASH-SHARḤ AL-MUTAWWAL.

An anonymous tract containing explanatory notes on the introduction to the *Mutawwal* of At-Taftâzânî (No. 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting. The tract begins abruptly thus:—

و ما نفهم منها من الا سرار و الحقائق فها انا اشرع فيه الآن قائلا ما توفيةى الا بالله عليه التوكل و به التوسل قال برد الله مضجعه بسم الله الرحمٰن الرحيم لما كانت الشروح و التفلسير مملؤة من تفسيرة و تقديرة و وجه الابتداء به ما اعجبنى ان اذكرها في هذا المختصر فاقتصرت على ذكر لفظه و شرح ما بعدة فيقول الحمد مرفوع اللفظ على الابتدائية و خبرة لله النو *

The tract was completed on the 20th Shawwâl, A.H. 1074=A.D. 1663, as stated in the following colophon:—

هدا آخر ما اردنا ایراده فی شرح دیباجة شرح التفتازانی علی تلخیص القسم الثالث من المفتاح الحمد لله علی الا تمام انه و لی الافضال و الانعام وقد اتفق الفراغ منه فی الربع الاخیر من لیلة العشرین من شهر شوال ختم با لخیر و الاقبال لسنة اربع و سبعین بعد الا لف من الهجرة النبویة *

Written in fair Naskh. Slightly worm-eaten. Dated A.H. 1077 = A.D. 1666.

No. 2192.

foll. 341; lines 29; size $11 \times 5\frac{3}{4}$; $8\frac{1}{4} \times 3\frac{1}{4}$.

معاهد التنصيص في شرح شواهد التلخيص

MA'ÂHID AT-TANŞÎŞ FÎ SHARḤ ŞHAWÂHID AT-TALKHÎŞ.

A commentary on the verses quoted in the Talkhis al-Miftah of Al-Qazwînî (No. 2153 above), by Zainaddîn 'Abdarraḥîm bin 'Abdarraḥmân bin Aḥmad al-'Abbâsî al-Qâhirî زبن الدين عبدالرحيم بن عبد البحيم العباسي القاهري.

Beginning:—

الحمد لله الذي جعل العقل مفتاح العلوم و مدرك معانى المنطوق و المفهوم النج *

The author was born in A.H. 873=A.D. 1468 at Cairo, where he was brought up and educated under the direct care of his father. The author of Ash-Shaqa'iq an-Nu'maniyah, vol. i, p. 459, describes him as a great scholar, deeply versed in tradition, history, philology and several other branches of Arabic literature. He visited Constantinople in the time of Sultan Bayazad II (A.H. 886-918=A.D. 1481-1512) of the Ottoman dynasty, to whom he dedicated his commentary on Al-Jâmi' aş-Şahîh of Imâm Bukhârî (d. A.H. 256=A.D. 869). The Sultan granted him a handsome reward, and offered him the post of professor of Hadîş in the Madrasah which he had founded in Constantinople; but our author refused to accept the post and returned to Egypt. When the Mamlûk dynasty of Egypt came to an end and the country was annexed to the Ottoman empire he again went to Constantinople, where he settled permanently, and received a daily allowance of fifty dirhams from the reigning Sulţân. at Constantinople in A.H. 963=A.D. 1555. See Ash-Shaqâ'iq an-Nu'mânîyah, vol. i, p. 459; Tâj at-Tabaqât, vol. x, fol. 216b; and Dustûr al-1'lâm, fol. 90b.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in the Talkhis of Al-

Qazwînî, he was moved to write the present one. He states further that his Shaikh, Jalâladdîn As-Suyûtî (d. A.H. 911=A.D. 1505), had commenced a similar work, but had left it incomplete.

The scope of the work is described in the following passage:-

و سلكت فيه منهج الاختصار و مدرج الاقتصار و نصبت على ابحر تلك الشواهد العررضية و رضعت في كل شاهد منها ما ينا سبه من نظائرة الادبية و ذكرت ترجمة قائله الا ما لم اطلع عليه بعد التفتيش في كتب الادب و التحرى و الاستقصاء في الطلب و مزجت فيه الجد بالهزل *

The author proceeds to say that when he visited Constantinople for the second time, in the reign of Sultân Sulaimân (A.H. 926-974 = A.D. 1519-1566), he presented a copy of the work to Qâḍi'l-Quḍât Mawlânâ Sa'dî, who much appreciated it.

It is stated in the colophon that the work was completed at Cairo in A.H. 901=A.D. 1495 and that the author's fair copy was finished on Wednesday, the 22nd Ramadân, A.H. 934=A.D. 1527.

The present copy does not contain the name of Abu'l-Baqâ' Muḥammad bin Yaḥyâ bin al-Ji'ân, to whom, according to Ḥâj. Khal., vol. ii, p. 411, the work was dedicated.

For other copies see Leyden, No. 315; Berlin, Nos. 7224-5; Paris, No. 4416; Bodl., vol. i, No. 1198; Brill, No. 212; Kûprîlîzâdah, Nos. 1432-3; Cairo, vol. iv, pp. 153, 325; Yenî, Nos. 1033-5. See also Brock., vol. i, p. 296.

The work has been twice printed, viz., in Bûlâq, A.H. 1274, and in Cairo, A.H. 1316.

Written in fair Naskh. Two fly-leaves at the beginning contain a table of the contents of the work.

Not dated; probably 17th century.

The first fly-leaf contains, besides the signature of a certain Abu'l-Qâsim Muḥammad bin Hâshim al-Mûsawî, a note by Muḥammad bin Ahmad al-Ustawânî, referring to his purchase of the MS. in A.H. 1071=A.D. 1660. This Al-Ustawânî was born in A.H. 1024=A.D. 1615. He held several distinguished posts in the government of Damascus, and died in A.H. 1077=A.D. 1666. See Khulâşat al-Aşar, vol. iii, p. 339.

The seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî <u>Sh</u>âh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1857), rulers of Oudh, are found on the last folio.

The title-page contains, besides the seal of Amjad 'Alî Shâh and the signatures of several former owners of the MS., a seal bearing the inscription بر اعدای دس شد مظفر حسیں, dated A.H. 1277=A.D 1860.

No. 2193.

foll. 291; lines 18; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

الفرائد شرح الفوائد

AL-FARÂ'ID SHARH AL-FAWÂ'ID.

A very popular and useful commentary on the abridgment of Miftâḥ al-'Ulûm (No. 2142 above) made by 'Abdarraḥmân al-Îjî (d. A.H. 756=A.D. 1355). For a copy of the abridgment see Berlin, No. 7252. By Mullâ Maḥmûd bin Muḥammad al-Fârûqî al-Jawnfûrî ملا محبود بن محبود الفاروني ألجونفوري, an Indian philosopher and author of considerable repute, who belonged to a learned family of Jaunpur. He completed his studies at the age of seventeen under his grandfather, Shâh Muḥammad, and Shaikh Muḥammad Fâḍil (d. A.H. 1062=A.D. 1651), a great scholar of his native city. He wrote several works and died in A.H. 1062=A.D. 1651. See Subḥat al-Marjân, fol. 61a; Ḥadâ'iq al-Ḥanafîyah, p. 413: and Brock., vol. ii, p. 420.

Beginning:-

The preface includes a dedication to Shâhjahân (A.H. 1037-1068 = A.D. 1627-1657).

Three copies of the work are noticed in Râmpûr, p. 567.

A gloss on the present commentary by Shamsul 'Ulama Sa'âdat Ḥusain was published in Calcutta. For a copy of the same see Ḥandlist of printed books (No. 538).

Written in fair Nasta'lîq, with quotations from the text in red. Dated A.H. 1262=A.D. 1846.

VOL. XX.

_ ____

No. 2194.

foll. 120; lines 23; size $14 \times 9\frac{3}{4}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

المثل السائر في ادب الكاتب والشاعر

AL-MAŞAL AS-SÂ'IR FÎ ADAB AL-KÂTIB WASH-SHÂ'IR.

An excellent and very old copy of Al-Maṣal as-Sâ'ir, a well-known work on the art of literary composition in prose and verse, with copious examples quoted from the writings of the author and others; complete in two separate volumes.

Author: Diyâ'addîn Fakhr al-Islâm Abu'l Fath Nașrallâh bin Abi'l-Karam Muhammad bin Muhammad bin 'Abdalkarîm bin al-Wâḥid ash-Shaibânî, commonly called Ibn al-Asîr al-Jazarî ضياء الدبن فخر الاسلام ابو الفتح نصر الله بن ابي الكرم محمد بن محمد بن He was born in . عبد الكريم بن الواحد الشبياني الشهير با بن الأثير الجزري A.H. 558=A.D. 1162 at Jazîratu Ibn 'Umar, where he passed his early youth. In A.H. 579=A.D. 1183 he accompanied his father and two brothers, Majdaddîn Mubârak (d. A.H. 606=A.D. 1209) and Abu'l-Hasan 'Alî (d. A.H. 630 = A.D. 1232), to Mawşil, where he continued his studies. He soon became known as a great scholar, deeply versed in grammar, philology and rhetoric. In A.H. 587= A.D. 1191 he proceeded to the court of Sultan Salahaddîn (A.H. 564-589=A.D. 1168-1193), who received him with marks of respect and favour, and gave him the post of secretary to his prime minister, Al-Qâdî Fâdil (d. A.H. 596=A.D. 1199). The same year, after a few months, he entered the service of Al-Malik al-Afdal, the son of the Al-Malik al-Afdal, having acquired the kingdom of Damascus on the death of his father, Şalâḥaddîn, appointed Diyâ'addîn his prime minister. When Damascus was taken by Al-Malik al-'Âdil (A.H. 592-615=A.D. 1195-1218) from his nephew Al-Malik al-Afdal, the people resolved to put Diyâ'addîn to death, as he had incurred their enmity; but his friends effected his escape by locking him up in a trunk and carrying him secretly out of the city. He then joined his master at Sarkhad and afterwards accompanied him to Egypt, where Afdal was appointed to act as the $N\hat{a}'ib$ of his nephew, Al-Malik al-Mansûr. Al-Malik al-'Âdil proceeded to Egypt and took the country from Al-Afdal, but granted him in exchange government of Ash-Sharqîyah. After a short Diyâ'addîn joined his master, Al-Afdal, at Sumaisât, and

remained with him till the month of Du'l-Qa'dah, A.H. 607= Afterwards he was attached to the service of Al-Malik az-Zâhir Gâzî (A.H. 582-613=A.D. 1186-1216), the ruler of Aleppo, but he soon left him and returned to Mawsil, where he settled permanently and was employed by Naşiraddîn Mahmûd (A.H. 616-631 = A.D. 1219-1233), the ruler of the place, as his secretary. The contemporary biographical writer, Ibn Khallikân, whose father had been an intimate friend of our author, gives a detailed account of his life, and mentions the present work in the list of his compositions He died on Monday, the 29th Rabî' II, A.H. 637 with great praise. =A.D. 1239, at Baġdâd, where he was deputed by the ruler of Mawsil as his envoy to the court of Al-Mustansir-billâh (A.H. 623-640 = A.D. 1226 - 1242). See Ibn Khallikân (De Slane's translation), vol. iii, pp. 541-548; Mir'ât al-Janân, fol. 401b; Dustûr al-I'lâm, fol. 12^a; Tabaqât by Al-Isnawî, fol. 24^b; and Brock., vol. i, p. 297.

Vol. I.

Beginning:—

نسأل الله ان يبلغ بذا من الحمد ما هو اهله و ان يعلمنا من البيان ما تقصر عنه مزية النطق و فضله اما بعد فان علم البيان لتأليف النظم و النثر بمنزلة اصول الفقه لاستنباط ادلة الاحكام النع *

The whole work is divided into a Muqaddimah and two Maqâlah. Each of the two Maqâlah is subdivided into two Qism. The second Qism of Maqâlah ii deals with the various figures of speech in thirty Naw'. The present volume ends with the second Naw' dealing with comparisons and metaphor.

For a full description of the contents of the work see Wien, No. 233. For other copies see Br. Mus., No. 1054; Br. Mus. Suppl., No. 982; Paris, No. 4421; Escur., Nos. 214, 262, 507; Kûprîlîzâdah, No. 1367; Nûr 'Uşmânîyah, Nos. 4166-7; Yenî, No. 993; Ayâ Şûfiyah, No. 4237.

The work has been printed in Bûlâq, а.н. 1282.

It would appear, from the colophon quoted below, that the present valuable copy, dated the 9th Muḥarram, A.H. 679=A.D. 1280, was transcribed by a certain 'Alî bin Muẓaffar al-Wâsiţî from one written within the lifetime of the author by Taqîaddîn 'Atîq bin Abî Bakr bin 'Alî al-Wâsiţî, better known as Ibn Kulaib an-

Naḥwî, a disciple of Muwaffaqaddîn 'Abdalġâfir bin Muḥammad al-Fuwâţî (who flourished in the earlier part of the 7th century of the Hijrah):—

تم الجزء الاول من كتاب المثل السائر في ادب الكاتب و الشاعر على يدى افقر عباد الله و احوجهم الى رحمته و رضوانه على بن مظفر بن العقل لتسع ليال مضين من المحرم سنه تسع و سبعين و ستمائة تقى الدين من نسخة بخط الشيخ الفاضل اوحد زمانه تقى الدين عتيق بن ابي بكر بن على الو اسطى المعروف با بن كليب النحوى نور الله ضريحه و صورة ما كتبه عند الفراغ هذا و وافق الفراغ منه لخمس عشرة ليلة خلت من شعبان سنة ثمان و عشرين و ستمائة *

Written on thick creamy paper in beautiful Naskh, with vowel-points.

The title-page contains several obliterated seals and signatures of former owners of the MS.

No. 2195.

foll. 112; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the third Naw' of the second Qism of $Maq\hat{a}lah$ ii.

Written by the same 'Alî bin Muzaffar al-Wâsiţî. Foll. 90 and 100 should come after foll. 98 and 89, respectively.

Dated Wâsit, the 13th Rabî' II, A.H. 679=A.D. 1280.

No. 2196.

foll. 157; lines 17; size 10×7 ; $7 \times 4\frac{1}{2}$.

الجامع الكبير

AL-JÂMI' AL-KABÎR.

A very old and valuable copy of a rare work on the art of literary composition in prose and verse, dealing with the important points omitted in other works on the subject; but unfortunately it is defective at the end. It is designated by the scribe of the MS. on the title-page as follows:—

The author is not named in the text and is only designated on the title-page by his surname, Ibn al-Aşîr al-Jazarî. There were three scholars known by the surname of Ibn al-Aşîr al-Jazarî, all of whom were sons of the same father and authors of great distinction. Their full names are as follows:—

- 1. Majdaddîn Abu's-Sa'âdât Mubârak, the well-known traditionist, who died in A.H. 606=A.D. 1209. See Ibn Khallikân (De Slane's translation), vol. ii, p. 551.
- 2. Abu'l-Ḥasan 'Alî Ibn al-Aṣîr al-Jazarî, the author of At-Ta'rikh al-Kâmil, who died in A.H. 630=A.D. 1232. See ibid., vol. ii, p. 288.
- 3. Diyâ'addîn Naşrallâh Ibn al-Aşîr al-Jazarî, the author of Al-Maşal as-Sâ'ir (No. 2194 above).

The MS. is an old one written in the lifetime of Ibn an Nuḥḥâs (d. A.H. 698=A D. 1298; see p. 201 below). This fact, and the fact that the handwriting of the note contained on the title-page is the same as that of the MS., suggest that the work is by one of the three Ibn al-Aşîr noted above. There is nothing to show that it is by Majdaddîn Ibn al-Aşîr.

Hāj. Khal., vol. ii, p. 571, says that the work is by Abu'l-Hasan 'Alî Ibn al-Aşîr al-Jazarî; while Brock., vol. i, p. 207, on the authority of Cairo, vol. vii, p. 654, ascribes the authorship to Diyâ'addîn Naşrallâh Ibn al-Aşîr al-Jazarî. The fact that the latter, a specialist of his age in rhetoric, composed a work on the subject (see Nos. 2194-2195), and that the work deals with omitted points, gives us reason to prefer the statement of Brock.

Beginning:-

الحمد لله مبدى النعم اولا و آخرا مسدى الآلاء باطنا و ظاهرا

النح *

Contents:—

- الباب الأول من الفن الأول من القطب الأول في آلات ... Fol. 4^a.
- الباب الثاني من الفن الأول من القطب الأول في ادوات . Fol. 12b. التأليف *
- الباب الثالث من الفن الاول من القطب الاول في الطربق ... Fol. 14b. الله صناعة النظم و النثر *
- الباب الرابع من الفن الأول من القطب الأول في العقيقة . Fol. 15b. و المجاز *
- الفن الثانى فى الكلام على الالفاظ و المعاني وتفضيل . Fol. 18b. الكلام المنثور على المنظوم و هو ثلاثة الامواب *
- الباب الأول [من الفن الثاني من القطب الأول] في 18b. الباب الأول المؤدة و المركبة *

Fol. 38a.	الباب الثاني من الفن الثاني من القطب الأول في الكلام
	على المعاني *
Fol. 41ª.	الباب الثالث من الفن الثاني من القطب الأول في تفضيل
	الكلام المنثور على المنظوم *
Fol. 43a.	القطب الثاني في الاشياء الخاصة و فبده فنان الفن الاول
	في الفصاحة و البلاغة *
Fol. 47 ^b .	الفن الثاني من القطب الثاني في ذكر اصناف البيان و
	انقساماتها وهو ما مان الباب الأول في الصناعة المعنوية
	و بنقسم الى تسعة و عشوين نوعا *
Fol. 47 ^b .	النوع الأول في الا ستعارة *
Fol. 53 ^a .	النوم الثاني في التشبيه *
Fol. 57 ^b .	النوع الثالث في شجاعة العربية *
Fol. 65 ^b .	النوع الوابع في الانجاز *
Fol. 80 ^b .	النوع الخامس في الاطناب *
Fol. 84 ^b .	النوع السادس في توكيد الضهير المتصل بالمنفصل *
Fol. 87a.	النوم السابع في الكناية و التعريض *
Fol. 94 ^b .	النوع الثامن في استعمال العام في النفي و الخاص في الاثبات *
Fol. 95 ^b .	النوع الناسع في التفسير بعد الأبهام *
Fol. 97 ^b .	النوع العاشر في التعقيب المصدري *
Fol. 98 ^b .	النوع الحادي عشر في التقديم و التأخير *
Fol. 100 ^b .	النوع الثاني عشر في عطف المظهر علئ ضميرة والافصاح
	دی بعده *
Fol. 101 ^b .	النوم الثالث عشر في التخلص و الاقنصاب *
Fol. 105 ^b .	النوع الرابع عشر في المبادي و الافتتاحات *
Fol. 108a.	النوع الخامس عشر في قوة اللفظ لقوة المعني *
Fol. 111 ^b .	النوع السادس عشر في خذالن المخاطب *
Fol. 112a.	النوع السابع عشو في الاشتقاق *
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Fol. 113 ^b .	النوع الثامن في الحروف العاطفة و الجارة *
Fol. 115 ^b .	النوم القاسع عشو في القكوير *
Fol. 120 ^a .	الذوع العشرون في تناسب المعاني من المقابلة و التقسيم
	و القفسير *
Fol. 128 ^a .	الذوع الحادى و العشرون في الحظاب با لجملة الفعلية
	و الحظاب با لجملة الأسمبة *
Fol. 129 ^a .	النوع الثاني و العشرون في لام التأكبد *
Fol. 129 ^b .	الذوع الثالث و العشرون في الاقتصاد و الافراط و التفريط *
Fol. 131 ^b .	الذوع الوابع و العشرون في المعاظلة *
Fol. 132 ^b .	النوع الخامس و العشرون في القضمين *
Fol. 133 ^b .	الذوم السادس و العشرون في الاستدراج *
Fol. 135 ^b .	الذوع السابع و العشوون في الارصاد *
Fol. 137 ^b .	الذوع الثامن و العشون في التوشيج *
Fol. 138a.	الذوع النَّاسِع و العشرون في الآخذ و السرقة *
Fol. 142 ^b .	الباب الثاني من الفن الثاني من القطب الثاني في
	الصناعة اللفظيه و ينقسم الى سبعة انواع *
Fol. 142 ^b .	الذوع الاول في السجع والازدواج *
Fol. 145a.	النوم الثاني في التجنيس *
Fol. 149a.	الذوع الثالث في الترصيع *

The MS. breaks off abruptly in the middle of the third Naw, of the second $B\hat{a}b$ of the second Fann of Qutb ii with the following vords:—

The only other copy of the work is noticed in Cairo, vol. vii, p. 654.

Written in elegant Naskh, with vowel-points.

Not dated; probably 13th century.

The margins of foll. 59^b, 70^a, 72^a, 72^b, 150^a, 154^b, 154^b and 157^a contain extracts from a gloss on the present work by Bahâ'addîn Abû 'Abdallâh Muḥammad bin Ibrâhîm Ibn an-Nuḥhâs al-Ḥalabî, a grammarian of great talent, who died in A.H. 698=A.D. 1298. The words فسي الله في اجله after the name of Bahâ'addîn suggest that these extracts were written within his lifetime.

It appears from a note on the title-page that the MS. once belonged to Ṣan'â Library founded by Al-Mutawakkil'alallâh Ismâ'îl (A.H. 1054-1087=A.D. 1644-1676), the Imâm of Ṣan'â.

No. 2197.

foll. 210; lines 19-21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ÎDÂH AL-ÎDÂH.

A commentary on Al-Idah, a work of Jalaluddîn of Qazwînî (d. A.H. 731=A.D. 1330; see No. 2153 above). For a copy of the text see Goth, No. 2786.

The commentator, who does not reveal his name in the text, is جمال الدين محمد Jamâladdîn Muḥammad bin Muḥammad al-Aqsarâ'î جمال الدين محمد بن محمد الاقسواني. He traces his descent from Imâm Fakhraddîn ar-Râzî (A.H. 606=A.D. 1209). He held the post of a professor in the Madrasat as-Silsilah at Qarâmân, and wrote, besides the present work, a gloss on the Kashshâf of Az-Zamakhsharî (d. A.H. 538 = A.D. 1143), and a commentary on $Al-M\hat{u}jaz$, a compendium of medicine abridged from the Qânûn of Avicenna, by 'Alâ'addîn 'Alî bin Hazm al-Qarshî, commonly called Ibn an-Nafîs (d. A.H. 687=A.D. 1288). As-Sayyid ash-Sharif al-Jurjani (d. A.H. 816=A.D. 1413), having heard of his eloquence and learning, made a journey to Qarâmân to study under him; but he reached there when he was dead, and was being carried to burial. The precise date of his death is not known. Hâj. Khal. (vol. i, p. 609) suggests that he died about A.H. 800=A.D. 1397. For further particulars of his life see Ash-Shaqa'iq an-Nu'mânîyah, vol. i, p. 20.

No. 1423.

Beginning:

Perceiving many students of rhetoric in need of a commentary on $Al ext{-}Id\hat{a}h$ of Al-Qazwînî, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwînî in the commentaries on his other work on rhetoric, entitled $Tal\underline{k}h\hat{i}s$ $al ext{-}Mift\hat{a}h$ (see No. 2153 above).

The text is divided, like the Talkhiṣ al-Miftāh, into three Fann, viz., (i) فن البداع; (ii) فن البداع; and (iii) فن البداع. The last Fann ends with a section on poetical plagiarism.

The MS. is slightly incomplete at the end. It breaks off abruptly with the following words:—

For other copies see Paris, No. 4385; Escur., No. 258; Cairo, vol. iv, p. 123; Nûr 'Uşmânîyah, No. 4433; and Kûprîlîzâdah,

Written in Nasta'lîq. The original text is included in the commentary, and distinguished by a red line drawn over it. Slightly water-stained.

Not dated; probably 17th century.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

No. 2198.

foll. 194; lines 15; size $6\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

SHARHU ABYÂT AL-ÎDÂH.

An anonymous commentary on the verses quoted in $Al-\hat{l}d\hat{a}h$ of Al-Qazwînî, the text of the preceding commentary.

Beginning:-

الحمد لله المؤيد بحس توفيقه الهادى بادلة الطافه الى طريقه

النح *

Cf. Ḥâj. Khal., vol. i, p. 510.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in Al-Idah of Al-Qazwînî, he had long proposed to compose one, but had hesitated to take up such a difficult task until he was induced by some of his friends to carry it out.

The main headings contained in the work are as follows:-

Fol. 2 ^a .	شرح ابیات تضمنتها مقدمة الكتاب *
Fol. 6a.	شرح الأبيات التي تضمنها القول في احوال الاسناد الخبرى *
Fol. 9 ^b .	شرح اببات التي تضمنها القول في المسند البه *
Fol. 33 ^b .	شرح اليات تضمنها القول في المسند *
Fol. 38 ^b .	شرح اببات نضمنها القول في احوال متعلقات الفعل *
Fol. 42 ^a .	شرح ابنات تضمنها القول في القصر *
Fol. 43 ^b .	شرح أبيات تضمنها القول في الانشاء *
Fol. 45 ^b .	شرح البات تضمنها القول في الفصل و الوصل *
Fol. 54 ^a .	شرح اببات نضمنها القول في الابجاز و الاطناب و المساواة *
Fol. 66 ^b .	شوح ابيات تضمنها القول في التشبيه *
Fol. 94 ^b .	شرح ابيات تضمنها القول في الحقيقة و المجاز *
Fol. 111 ^b .	شرح اببات تضمنها القول في الكنابة *
Fol. 116 ^b .	شرح اليات تضمنها الفن التالث وهو علم اليدبع *
Fol. 188 ^b .	شوح اليات تضمنها القول في الابتداء و التخلص *

För other copies see Nûr 'Uşmânîyah, No. 4430; Ayâ Şûfiyah, No. 4387; and Cairo, vol. iv, p. 138.

Written in fair Arabian Naskh. Foll. 1-60 and 181-194 were supplied by Muḥammad Ṣâliḥ bin Jawhar in A.H. 1162=A.D. 1748, while the rest was evidently written before A.H. 985=A.D. 1577.

المستعين من الله Fol. 171b contains a seal bearing the inscription المعنى من الله dated A.H. 985=A.D. 1577.

The title-page contains, besides notes by several former owners of the MS., the following two seals:—

- 1. A seal bearing the inscription سين شد مظفر حسين, dated A.H. 1277=A.D. 1860. For the same inscription see 2192 above.
- 2. A seal bearing the name of a certain 'Abdallâh bin Muḥammad.

No. 2199.

foll. 249; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

التبيان في البيان

AT-TIBYÂN FI'L-BAYÂN.

An incomplete copy of At-Tibyân, a work on rhetoric by Sharafaddîn Ḥusain bin Muhammad bin 'Abdallâh aṭ-Ṭîbî شرف الدبن (d. A.H. 743=A.D. 1342; see Lib. Cat., vol. v, part ii, No. 354).

Beginning:--

الحمد لله الذي اشرقت بسفاء محامدة في سماء المعاني من شموس البيان انجم و بدور و تلالاً بفعوت كماله في بحر البديع من قلائد التبيان منظوم و مفثور النع *

Cf. Ḥâj. Khal., vol. ii, p. 184, where the work is designated النبيان في المعانى و البيان.

The entire work is divided into two Fann, each of which is subdivided into several sections. The present incomplete copy consists of only the first Fann, subdivided into the following three 'Ilm and a Khâtimah:—

 Fol. 3a.
 * سلمانی *

 Fol. 104a.
 * علم البدان *

 Fol. 131b.
 * علم البدنع *

 Fol. 141b.
 * خاتمه في حسن ملائمة الكلام *

The MS. breaks off abruptly in the middle of the last section of the Khâtimah.

For a full description of the contents of the work see Berlin, No. 7250. For other copies see Paris, No. 4422; Br. Mus., Nos. 558, 1692; Escur., No. 217; Nûr 'Uşmânîyah, No. 4378; Cairo, vol. iv, p. 149. See also Brock., vol. ii, p. 64.

Written in Arabian Naskh, with some marginal notes. Slightly worm-eaten. Foll. 103^b and 231^a are blank.

Not dated; probably 15th century.

The title-page is covered with the seals of former owners of the MS., including Shâhjahân (A.H. 1037-1068=A.D. 1627-1657) and Aurangzîb (A.H. 1068-1118=A.D. 1659-1706), Emperors of Delhi. An inscription of معمود الدولة منشى صفدر علبخان بهادر الدولة منشى مفدر علبخان بهادر العالى معمود الدولة منشى مغدر علبخان علام is also found on the title-page. For the same inscription see No. 1996 above.

No. 2200.

foll. 160; lines 21; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

شرح عقود الجمان

SHARḤ 'UQÛD AL-JUMÂN.

A commentary by Jalâladdîn 'Abdarraḥmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûtî جلال الدس عبد الرحمٰن بن ابی ابی $(d. \ A.H. \ 911=A.D. \ 1505; \ see \ Lib. \ Cat., vol. v, part i, No. 123) on his own metrical treatise on rhetoric, entitled '<math>Uq\hat{u}d\ al\ Jum\hat{a}n$.

Beginning:—

الحمد لله المفزة عن المماثلة و التشبية و اشهدان لااله الاالله وحدة لاشريك له شهادة مخلص فى التفزيه و بعد فهذا تعليق علقته لينتفع به فى حل ارجوزتى التى فظمتها فى علم المعانى و البيان و سميتها عقود الجمان النو *

The first lines of the text run thus:-

قال الفقير عابد الرحمين * الحمد لله على البيان و افضل الصلاة و السلام * على الذبعى افصح الاذام

In the preface the author tells us that he first composed a metrical version of $Tal\underline{kh}\hat{i}$, al-Miftah (see No. 2153 above) with the title ' $Uq\hat{u}d$ al- $Jum\hat{a}n$. Later, at the request of his pupils, he wrote the present commentary on the same ' $Uq\hat{u}d$ al- $Jum\hat{a}n$.

The text was completed on the last day of Jumâdâ II, A.H. 872=A.D. 1468, as stated in the following lines at the end:—

و تم ذا النظم بتيسير الاحدد * سلخ جمادى الثانى في يوم الاحد من عام ثنتين و سبعين التي * بعدد ثمان مائة للهجرة

The commentary was completed, as stated in Cairo, vol. iv, p. 140, on Sunday, the 5th Rabî' I, A.H. 875=A.D. 1470.

For other copies see Escur., Nos. 218, 247; Alger., No. 211; Cairo, vol. iv, p. 140; Âşafîyah, p. 150; and Râmpûr, p. 565. See also Brock., vol. i, p. 296; Hâj. Khal., vol. ii, p. 413.

The work has been printed in Cairo, A.H. 1302.

Written in elegant Arabian Naskh. The text and the commentary are distinguished by the letters ω and ω , respectively.

Dated Wednesday, the 18th Du'l-Ḥijjah, A.H. 1006=A.D. 1597. Scribe: عبد القادر بن محمد المصرى الا نصارى.

No. 2201.

foll. 183; lines 21; size $8\frac{1}{2} \times 5$; $6 \times 2\frac{1}{2}$.

عجالة البيان في شرح الميزان

'UJÂLAT AL-BAYÂN FÎ SHARḤ AL-MÎZÂN.

A commentary on Mîzân al-Adab, a treatise on grammar and rhetoric, of 'Iṣâmaddîn al-Isfarâ'înî. By Aṭ-Tâshkandî.

Beginning:-

نحمد الله بجميل اسمائه و نصلي على سيد انبيائه و على آله و الريائه اما بعد فهذه عجالة البيان في شرح الميزان الستاد الاديب الاريب اللبيب عصام الدين عامله المعين بقضله المبين النج *

The commentator's name, which does not appear in the MS., is given by Hâj. Khal., vol. vi, p. 281. Al-Fâḍil Muḥammad At-Tâṣhkandî الفاضل محمد الطاشكندى was a disciple of 'Iṣâmaddîn al-Isfarâ'înî (d. а.н. 944=а.р. 1537). He lived about the close of the 10th century of the Hijrah. See Brock., vol. ii, p. 410.

The work is divided into a Muqaddimah and five $B\hat{a}b$, as follows:—

م قدمه *	Fol. 2 ^a .
باب الصرف *	Fol. 3 ^b .
باب النحو*	Fol. 50 ^a .
ىاب المعان <i>ي</i> *	Fol. 125 ^a .
باب البيان *	Fol. 157 ^b .
ياب الدويع *	Fol. 175 ^b .

For other copies see Berlin, Nos. 6779-80; Ḥamîdîyah, No. 1240; Walîaddîn, No. 3017; and Nûr 'Usmânîyah, No. 4615.

The work has been printed in Egypt, A.H. 1282.

Written in fair Nasta'lîq, within gold and black ruled borders. Each quotation from the text is distinguished by a red line drawn over it.

Dated A.H. 1148=A.D. 1735.

No. 2202.

foll. 112; lines 23; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

منح السميع

MANH AS-SAMÎ'.

The commentary of 'Abdarraḥmân bin Aḥmad al-Ḥumaidî بيد الرحمٰن بن احمد الحميدي upon his own Badî'iyyah (a poem illustrating poetical figures) entitled تمليع بمدح الشفيغ.

Beginning:-

قال مولانا الشيخ الامام العلامة قال العبد الفقير الخائف من ذنبه الراجى رحمة ربه راقم هذه الحروف با فقر

الايدى عبد الرحمٰن بن احمد الحميدى الحمد لله الذي حير ببيان بديع صفته الالباب و الانهام و تعالى ان تدرك معاني ذاته العليه بتفكر او استفهام النو *

The author, Al-Ḥumaidî, who traces his descent from Abû Bakr 'Abdallâh bin az-Zubair al-Ḥumaidî (d. A.H. 219=A.D. 834), a great traditionist and a companion of Imâm Shâfi'î (d. A.H. 204=A.D. 819), was born in Egypt. His contemporary biographical writer, Al-Khafâjî, describes him as an illustrious poet and a skilled physician. He died on the 17th Muḥarram, A.H. 1005=A.D. 1596. See Khulâṣat al-Aṣar, vol. ii, p. 376; Raiḥânat al-Alibbâ', fol. 183^a; Brock., vol. ii, p. 272.

The author tells us in the preface that, after reading the $Bad\hat{\imath}'iyyah$ of Ṣafiaddîn Ibn Sarâyâ al-Ḥillî (d. A.H. 752=A.D. 1351), he composed a similar poem in order to surpass his predecessor. Afterwards he began to write upon it a full and exhaustive commentary, entitled Fath al-Badî'; but, before completing it, he wrote the present concise one at the request of his friends. At the end he prays that God may help him to complete his exhaustive commentary as he helped him to finish the present concise one.

The poem was completed in A.H. 992=A.D. 1584, while the commentary was finished a year later, viz., in A.H. 993=A.D. 1585.

For other copies see Berlin, No. 7380; Leyden, No. 338; Paris, No. 3238; and Escur., Nos. 354, 421-3.

Written in Arabian Naskh, the quotations from the text being in red. Foll. 12^b and 13^a contain large gaps, marked with the word بباض.

Not dated; probably 17th century.

At the end is a note, apparently in the same hand as the text, stating that the MS. was collated with the original in A.H. 1097 = A.D. 1685.

The title-page is covered with the seals and signatures of former owners of the MS.

No. 2203.

foll. 139; lines 9; size 10×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

بديع البهان

BADÎ' AL-BAYÂN.

A treatise on rhetoric.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

- 1. Muḥammad bin 'Umar az-Zamakhsharî (d. A.H. 538= A.D. 1143).
 - Imâm Fakhraddîn ar-Râzî (d. A.H. 606=A.D. 1209).
 - 3. Yûsuf bin Abî Bakr as-Sakkâkî (d. A.H. 626=A.D. 1228).
 - 4. 'Uşmân bin 'Umar Ibn al-Hâjib (d. A.H. 646=A.D. 1248).
- 5. Jalâladdîn Muḥammad bin 'Abdarraḥmân al-Qazwînî (d. A.H. 739=A.D. 1338).

The MS. is defective at the beginning, lacking the first seven folios. It opens abruptly thus:—

The work is divided into three Qism, the first two of which are subdivided into several $B\hat{a}b$. Each $B\hat{a}b$ is again divided into several Faṣl. A few Faṣl from the beginning of the first $B\hat{a}b$ of Qism (i) are wanting.

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	اضافة فا لاو لى نو عان *
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Written in Naskh, with copious marginal and interlinear notes. It appears, from the original pagination of the folios, that foll. 10 and 15 should come in their proper order; they have been misplaced in binding after foll. 14 and 9, respectively.

Not dated; probably 17th century.

No. 2204.

foll. 42; lines 19; size $9\frac{1}{2} \times 6$; $7\frac{3}{4} \times 3\frac{3}{4}$.

بيان البنيه

BAYÂN AL-BINYAH.

A commentary by Ja'far bin 'Abdalkarîm Mîrân bin Ya'qûb al-Buwaikânî جعفر بن عبد الكريم مبران بن يعقوب البويكاني on his own treatise on rhetoric entitled Binyat al-Bayân.

Beginning:

Nothing is known of the author's life, or of his precise date. The latest authority quoted (on fol. 37^a) is As-Sayyid Ash-Sharif al-Jurjânî (d. A.H. 816=A.D. 1413).

The work is divided into eight Bâb as follows:—

The colophon reads thus:-

تمت الرسالة المسمى ببيان البنية للعلامة الحجة الفهامة حضرت مخدوم جعفر بن عبد الكريم الشهير بميران بن يعقوت البويكانى قدس الله سرهم اجمعين *

No other copy of the work is known.

Written in fair Naskh. The commentary includes the whole text, distinguished by a red line drawn over it.

Not dated; probably 16th century.

Fol. 42^b contains two Persian poems in praise of the Prophet. The first begins thus:—

The second begins as follows:-

ای برد ز آنتاب بوجه حسن سبق * قرص قمر بمعجز حسن تو گشت شق

The title-page contains, besides a note by a certain Awlâd Husain referring to his purchase of the MS., a seal bearing the following verse of the Qur'ân:—

تلك الجنة التي نورث من عبادنا من كان تقيا *

No. 2205.

foll. 278; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

نفحات الازهار على نسمات الاسحار

NAFAHÂT AL-AZHÂR 'ALÂ NASAMÂT AL-ASHÂR.

The commentary of 'Abdalganî bin Ismâ'îl bin Aḥmad bin Ibrâhîm an-Nâbulusî عبد الغنى بن اسمعبل بن احمد بن ابراهبم النابلسي (d. A.H. 1143=A.D. 1730; see Lib. Cat., vol. x, No. 578) upon his own Badî'îyah (a poem illustrating poetical figures), entitled نسمات الاسحار.

Beginning:-

الحمد لله بديع الا يجاد و الاتقان الذى ادام ببراعة فضله استهلال غيوث الانعام و الاحسان النج *

In the preface the author mentions four Badî'îyahs by the following authors:—

- 1. Ash-Shaikh 'Abdal'azîz al-Ḥillî (d. A.H. 750=A.D. 1349).
- 2. 'Izzaddîn 'Alî bin al-Ḥusain al-Mawşilî (d. A.H. 789=A.D. 1387).
- 3. Taqîaddîn Abu Bakr Ibn Hijjah al-Hamawî (d. A.H. 837= A.D. 1433).
- 4. •A'ishah al-Bâ'ûnîyah (who flourished in the earlier part of the 10th century of the Hijrah).

He then states that, after reading these poems and the commentaries on them, he composed a similar poem in order to surpass his predecessors. He afterwards wrote upon it the present commentary, illustrating each figure by corresponding lines of previous Badî'iyahs and by copious examples from the whole range of Arabic poetry.

The poem was completed in A.H. 1075 = A.D. 1664.

The commentary was finished, as stated by the author at the end, in A.H. 1076=A.D. 1665.

On foll. 275^b-278^b is another poem by the same author, enumerating the poetical figures which his Badî'îyah illustrates. The first line of this poem reads thus:—

It was completed in A.H. 1077=A.D. 1666. The corresponding line of this poem is also written in the margin before each line of the Badî'îyah.

For other copies see Berlin, Nos. 7385-6; Nûr 'Uşmânîyah, No. 3997; Âşafîyah, p. 160. See also Brock., vol. ii, p. 348.

The work has been printed in Bûlâq, A.H. 1299.

The present copy, dated A.H. 1132=A.D. 1719, was transcribed by 'Abdalbaqî bin 'Abdalkarîm ad-Dasûqî in the author's lifetime.

Written in Arabian Naskh, within red ruled borders. The entire text of the Badî'îyah is included in the commentary, and is written in red.

A table of contents is prefixed to the work.

Three fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

No. 2206.

foll. 52; lines 25; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الحاشية على الرسالة البيانية

AL-ḤÂSHIYAH 'ALA'R-RISÂLAT AL-BAYÂNÎYAH.

An anonymous gloss on Ar-Risâlat al-Bayânîyah, the treatise on metaphor and similes of Aṣ-Ṣabbân. For a copy of the text see Cairo, vol. iv, p. 136.

Beginning:-

الحمد الله رب العالمين و الصلوة على خير الخلائق اجمعين و على الآل و الصحب و التابعين بسم الله الني ابتدأ با البسملة اقتداء بالكتاب العزيز و اساسا ببقية الكتب السماوية وعملا بالاحاديث الفبوية الني *

The author of the text, whose full name is Abu'l-'Irfân Muḥammad bin 'Alî aş-Ṣabbân, was born in Egypt. It is stated in the present work on fol. 9a that he was called Aṣ-Ṣabbân after his father, who was a soap-merchant. He wrote several works, and died in Jumâdâ I, A.H. 1206=A.D. 1791. See Brock., vol. ii, p. 288; and Iktifâ'al-Qunû', p. 476.

It is stated in the colophon that the gloss is by the author of the text; but internal evidence shows that the author of the gloss is a distinct person, who flourished long after the author of the text. The latest authority quoted is Hasan al-'Attâr, who died in A.H. 1250=A.D. 1834. The text was completed, as stated in a copy noticed in Cairo, vol. iv, p. 136, in A.H. 1182=A.D. 1768. Hence we cannot accept the statement contained in the colophon that the present gloss was composed in A.H. 1155=A.D. 1742.

A gloss on the text of As-Ṣabbân by Muḥammad bin Aḥmad bin Muḥammad 'Alìsh (d. A.H. 1299=A.D. 1882) has been lithographed in Cairo, A.H. 1281. Another gloss on the same text by Ash-Shaikh Makhlûf bin Muḥammad al-Badawî (who flourished in the 13th century of the Hijrah) has been printed in the Wahbîyah Press, Cairo, A.H. 1285.

Written in Arabian Naskh, with short lacunæ.

Dated Monday, the 27th Jumâdâ II, A.H. 1275=A.D. 1858.

. حسن الباهي الشافعي مذهبا الباجوري منشأ: Scribe

No. 2207.

foll. 6; lines 15; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

الرسالة في تحقيق الخواص و المزايا

AR-RISÂLATU FÎ TAḤQÎQ AL-KHAWAŞŞ WA'L-MAZAYÂ.

An anonymous tract, explaining the terms الخواص (qualities) and الخواي (excellencies) used by Shaikh 'Abdalqâhir al-Jurjânî (d. A.H. 471=A.D. 1078) and others in their books on rhetoric.

Beginning:-

الحمد لولية والصلوة على نبية و بعد فهذه رسالة رتبذاها فى تحقيق الخواص و المزايا وبيان الفرق بيذهما الني *

The latest authority quoted is As-Sayyid ash-Sharîf al-Jurjânî (d. A.H. 816=A.D. 1413).

Written in Nasta'lîq.

Not dated; probably 19th century.

PROSODY.

No. 2208.

foll. 21; lines 21; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{2}$.

القسطاس في العروض

AL-QUSŢÂS FI'L-'ARÛD.

A treatise on prosody, by Abu'l-Qâsim Maḥmûd bin 'Umar az-Zamakhsharî ابو القاسم محمود بن عمر الرمخشرى (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:-

قال الشينج الامام الاجل الزاهد جار الله العلامة اسأل الله الذبي عدل موازين قسطة و عاير مكائيل قبضة و بسطة و دعا في كتابة بالويل على المطففين في الكيل النج *

The treatise begins with a Fasl dealing with the definition of poetry and the varieties of metre.

For other copies see Berlin, No. 7111, and Leyden, No. 267. For commentaries see Brock., vol. i, p. 291, and Hâj. Khal., vol. iv, p. 514.

Written in Arabian Naskh.

Not dated; probably 15th century.

No. 2209.

foll. 39; lines 14; size 10×6 ; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as above.

The MS., dated A.H. 1245=A.D. 1829, was transcribed for a certain Muḥammad Ḥasan Asyûnî from a copy belonging to Mawlâna Muḥammad Rafî' Sanhâlî and written by Wajîhaddîn bin 'Îsâ bin Âdam bin Muḥammad aṣ-Ṣiddîqî, one of the authors of the Fatâwâ 'Âlamgîrî (see Lib. Cat., vol. xix, part ii, No. 1789), at Lahore in A.H. 1057=A.D. 1647. The said Wajîhaddîn transcribed it from a copy dated A.H. 697 as appears from the following note at the end:—

مالكة الفقير الحقير محمد حسن اسيونى استكتبة من نسخة فاضل العصر والآوان صاحب الكيل و المبزان ماهر علوم العقلى و النقلى مولانا محمد رفيع سنهلى و كان فى آخرها هذه العبارة تم فى ۲۴ من رجب سنة ۱۰۵۷ حرزه اضعف عباد الله وجية الدين بن عيسى بن آدم بن محمد الصديقى فى بلدة لاهور من نسخة مصححة كتب ناسخها عند التمام تم انتساخة فى الثانى عشر من رجب سنة سبع و تسعين و ستمائة فى محلة نقش بندان من خجند - استكتبه فى مدة عشرين پوما و السنة من الهجرة كان ۱۲۴۵ و من جلوس اكبر شاه ۲۴ *

The above note is followed by another which begins thus: عبارت منقول عنه از دستخط مولانا وجیه الدین رئیس علماء فتاوی عالمگبری الخ It is stated therein that the marginal notes contained in the present copy were made by the aforesaid Wajîhaddîn in the 21st year of the reign of Shâhjahân (A.H. 1037–1068=A.D. 1627–1657), and were transcribed from those in his own writing.

Written in fair Nasta'liq, within gold, red and blue ruled borders.

No. 2210.

foll. 3; lines 17; size $9 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

عروض الاندلسي

'ARÛD AL-ANDALUSÎ.

A tract on prosody, by Abû 'Abdallâh Muḥammad, commonly called Abu'l-Jaish al-Anṣârî al-Andalusî, المعمد المعروف العالي المعروف الدول المعروف الدول المعروف الاندلسي الاندلسي الاندلسي الاندلسي الاندلسي الاندلسي المعروف الم

Beginning:-

احمد الله وأتوكل عليه و اصلى على نبيه صحمد صلى الله عليه وعلى آله و اصحابه وسلم تسليما قال الفقير الى الله ابو عبد الله صحمد المعورف با بى الجيش الا تصارى الاندلسى فصرت فى هذا المختصر ان اذكر علل الا عاريض الاربع النع *

For other copies see Berlin, No. 7141, and Goth., Nos. 359-60. For commentaries see Hâj. Khal., vol. iv, pp. 200-1.

The tract has been printed in Constantinople, A.H. 1262.

Written in fair Nasta'liq, with interlinear and marginal notes.

Not dated; probably 18th century.

No. 2211.

foll. 40; lines 17; size 7×4 ; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح عروض الاندلسي

SHARH 'ARÛD AL-ANDALUSÎ

A commentary on the preceding tract, by Ash-Shaikh 'Abdalmuḥsin al-Qaiṣarî الشيخ عبد المحسن القيصرى.

Beginning:-

الحمد لله على ان قصر سلامة الطبع على نوع الانسان و اضمر في طي صدورهم ضووب الارزانطي

كلمات لا يهجنها الا الغبى الذى فى طبعه طبع مقتضية فى تشريح مشكلات المختصر فى علم العروض المنسوب الى الامام الفاضل الكامل ابى عبد الله محمد المعروف بابى الجيش الا نصارى الاندلسى جعل الله ميزان عمله ثقيلا النم *

The author, Al-Qaişarî, whom Tâshkuprîzâdah, Ash-Shaqâ'iq an-Nu'mânîyah, vol. i, p. 12, calls Al-Mawlâ Muḥsin instead of 'Abdalmuḥsin, flourished in the time of Sultân Orkhân (A.H. 726–761=A.D. 1325–1359). After receiving his early education from Al-Mawlâ Majdaddîn al-Qaişarî, our author travelled to Syria, where he completed his studies in Tafsîr and Ḥadîş under several eminent scholars. He wrote, besides the present work, a versified work on jurisprudence and a metrical treatise on the law of inheritance. The precise date of his death is not known.

The author states in the preface that he wrote this work at the instance of Amîr Sulaimân Bek, the son of Amîr Tâṣḥkhûn Bek.

There is a short notice of the work in Haj. Khal., vol. iv, p. 201, where it is described as the best of the commentaries ever written on Al-Andalusi's text.

For other copies see Berlin, Nos. 7143-4; Goth., No. 361; Escur., Nos. 410-1; and Cairo, vol. vii, p. 274. See also Brock., vol. i, p. 310.

Written in fair Naskh. The text and the commentary are distinguished by the words قلل, respectively, both in red.

Not dated; probably 17th century.

No. 2212.

foll. 43; lines 19; size $7 \times 5\frac{1}{2}$; 5×4 .

شرح القصيدة الخزرجية

SHARḤ AL-QAŞÎDAT AL-KHAZRAJÎYAH.

A commentary on Al-Qaṣidat Al-Khazrajiyah, a versified work on metre and rhyme by Diyâ'addîn Abû Muḥammad 'Abdallâh bin Muḥammad al-Khazrajî al-Mâlikî al-Andalusî (d. A.H. 626= A.D. 1228).

The MS. is imperfect at the beginning, and it does not contain either title or author's name, but its concluding lines agree with those of a copy of As-Sabti's commentary on Al-Qaşîdat al-Khazrajîyah, noticed in Berlin, No. 7114. The author, whose full name is Ash-Sharîf Abû 'Abdallâh Muḥammad bin Ahmad bin الشريف ابو Muḥammad bin Aḥmad bin 'Abdallâh al-Ḥasanî as-Sabtî الشريف ابو was ,عبد الله محمد بن احمد بن محمد بن احمد بن عبد الله الحسني السبتي born in A.H. 697=A.D. 1297. He received his early education from his father, and then studied under Abû 'Abdallâh Ibn Hânî and Al-Hâfiz Abû 'Abdallâh Ibn Rughaid (who died in A.H. 721=A.D. 1321; see Dustûr al-I'lâm, fol. 55a). After completing his studies in several branches of Arabic literature, he was given a high post in the court of the king of Granada, and was soon promoted to that of a Qâdî in Granada. As-Suyûţî, in the Bugyat al-Wu'ât, fol. 12b, describes him as a man of vast learning. deeply versed in grammar and rhetoric. He wrote, besides the present work, a commentary on the Maqsûrah of Ibn Hâzim (see Hâj. Khal., vol. vi, p. 92); a commentary on Al-Badi', a treatise on grammar by Ibn al-Aşîr al-Jazarî (d. A.H. 606=A.D. 1209); and a commentary on Tashîl of Ibn al-Malik (d. A.H. 672=A.D. 1273), entitled Tagyîd al-Jalîl. He died at Granada in A.H. 760=A.D. 1358. See Bugyat al-Wu'ât, fol. 12b, and Tâj aţ-Tabaqât, vol. viii, fol. 182^b.

The MS. opens abruptly thus:—

For other copies see Berlin, Nos. 7114-5; Goth., No. 363; Leyden, No. 280; Paris, No. 4446; Alger, Nos. 87, 235; Cairo, vol. vii, p. 284.

The text of Al-Khazrajî has been frequently printed in Cairo under the title الرامرة الشافية في علم العروض و القافية. For printed editions see Iktifâ'al-Qunû', p. 260.

Written in Arabian Naskh. The quotations from the text are in red.

Dated the 5th Rabî' I, A.H. 889=A.D. 1484.

.عبد القادر بن محمد العرياني . Scribe

A fly-leaf at the end contains the first 16 verses of Al-Maqsad al-Jalîl (No. 2215 below).

PROSODY. 221

No. 2213.

foll. 202; lines 13; size $10 \times 6\frac{1}{2}$; 7×4 .

(A MS. containing three separate works, bound together.)

foll. 1–50.

فتح رب البرية لشرح القصيدة الخزرجية

FATḤU RABB AL-BARÎYAH LISHARḤ AL-QAŞÎDAT AL-KHAZRAJÎYAH.

Another commentary on the versified work on metre and rhyme of Al-Khazrajî (see No. 2212), the author, Zainaddîn Abû Yaḥyâ Zakarîyah bin Muḥammad al-Anṣârî ash-Shâfi'î زس الدبن ابر الدبن الإنصاري الشامعي (d. A.H. 926=A.D. 1520; see Lib. Cat., vol. xviii, No. 1298).

Beginning:-

Cf. Haj. Khal., vol. iv, p. 203.

For other copies see Berlin, Nos. 7122-3: Goth., Nos. 364-5; Alger, No. 227; Cairo, vol. iv, p. 195; Râmpûr, p. 572. See also Brock., vol. i, p. 312.

The commentary has been printed along with the text in Cairo, A.H. 1303.

foll. 51-174.

II.

شرح القصيدة الخزرجية

SHARḤ AL-QAŞÎDAT AL-KHAZRAJÎYAH.

A third commentary on the text of Al-Khazrajî, the author, Shaikh Gulâm Naqshband bin Shaikh 'Atâ'allâh ash-Shafî'î al-Laknawî شيخ علام نقشبند بن شيخ عطاء الله الشفيعي اللكنوي, a man of great piety and vast learning, who was a member of a learned family of Lucknow. He received his early education from his father's pupil, Mîr Muḥammad Shafî', and then completed his studies under Shaikh Pîr Muḥammad, the foremost spiritual guide of Lucknow in his day. After the death of the Shaikh our author

succeeded him as a spiritual guide. He was once called by Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124=A.D. 1707-1712) to his Darbâr, where he was received with every mark of favour and respect. He wrote, besides the present work, a commentary on the first quarter of the Qur'ân, entitled Anwâr al-Qur'ân; a treatise entitled Furqân al-Anwâr; and a work on the unity of God, entitled Al-Lâmi'at al-'Arshîyah. He died at Lucknow on the last day of Rajab, A.H. 1126=A.D. 1714. See Subḥat al-Marjân, fol. 93, and Ḥadâ'iq al-Ḥanafîyah, p. 435.

Beginning:-

The author tells us in the preface that he wrote this commentary at the request of a friend who was reading with him the text of Al-Khazrajî.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramadân, A.H. 1095=A.D. 1683. The date of composition is indicated by the following chronogram:—

Two copies of the work are noticed in Râmpûr, p. 572.

foll. 175-202.

III.

تسهيل العُروض الي علم العروض TASHÎL AL-'URÛD ILÂ 'ILM AL-'ARÛD.

A concise but very useful work on prosody.

The author, who does not reveal his name in the text, is Abdalmalik bin Jamâladdîn bin Ṣadraddîn bin ʿIṣâmaddîn al-Isfarâʾînî, commonly called Mullâ ʿIṣâm عبد الملك بن جمال الدين بن عصام الدين الاسفرائيني الشهير بملا عصام (d. A.H. 1037=A.D. 1627), for some account of whom see No. 2127 above.

Beginning:

Cf. Ḥâj. Khal., vol. ii, p. 290.

For other copies see Berlin, No. 7140; München, No. 673; Cairo, vol. vii, p. 161.

The MS. was transcribed at Lucknow for Mîrzâ Muḥammad Riḍâ, whose poetical name was Barq.

Written in fair Nasta'lîq.

Dated Monday, the 12th Ramadan, A.H. 1253=A.D. 1837.

.سيد اشرف على رضوي : Scribe

The title-page contains, besides an illegible seal, the seal of Wâjid 'Alî Shâh, the last king of Oudh.

No. 2214.

foll. 68; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح القصيدة الخزرجيه

SHARḤ AL-QAŞÎDAT AL-KḤAZRAJÎYAH.

Another copy of the commentary on Al-Khazrajî by Gulâm Naqshband. See No. 2213/2 above.

Written in Nasta'liq, within double red and blue ruled borders.

Not dated; probably 18th century.

The title-page contains a short biographical notice of the author, extracted from Subhat al-Marjân of Gulâm 'Alî Âzâd Bilgarâmî.

No. 2215.

foll. 20; lines 5; size 10×6 ; $7 \times 3\frac{1}{2}$.

المقصد الجليل في علم الخليل

AL-MAQŞAD AL-JALÎL FÎ 'ILM AL-KHALÎL.

A versified treatise on metre and rhyme, by Jamâladdîn Abû 'Amr 'Uşmân bin 'Umar bin Abî Bakr, commonly called Ibn al-Ḥâjib جمال الدين بن ابو عموو عثمان بن عمو بن ابى بكر الشهيرنابن العاجب (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:

According to a note at the end the treatise contains altogether 177 verses, the first 157 dealing with metre and the rest with rhyme.

For other copies see Leyden, No. 273; Berlin, No. 7126; Bodl., vol. i, No. 1267; Cairo, vol. iv, p. 196. For commentaries see Ḥâj. Khal., vol. iv, p. 199, and Brock., vol. i, p. 305.

The copy was transcribed at the instance of a certain Munshî Muḥammad Ḥasan from a MS. written by Mawlânâ Muḥammad Rafî' Sanhâlî (see No. 2209) in the 18th year of the reign of Muḥammad Shâh (A.H. 1131-1161=A.D. 1719-1748).

Written in fair Nasta'lîq with some interlinear and marginal notes.

Not dated; probably 18th century.

لسان السلطان The title-page contains a seal bearing the inscription لسان السلطان, dated A.H. 1277=A.D. 1860.

For a similar inscription see No. 1996 above.

No. 2216.

foll. 11; lines 9; size $7\frac{1}{2} \times 5$; 5×3 .

The Same.

Another copy of the same work. Imperfect at the beginning. The MS. opens abruptly with the following lines:—

Written in fair Naskh, with some marginal notes.

Dated Tuesday, the 3rd Jumâdâ I, A.H. 1010=A.D. 1601.

Scribe: سيد محمد بن سبد احمد بن سبد شهاب الدين.

No. 2217.

foll. 166; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

نهاية الراغب في شرح عروض ابن الحاجب

NIHÂYAT AR-RÂĠIB FÎ SHARḤ 'ARÛD IBN AL-ḤÂJIB.

A commentary on Al-Maqsad Al-Jalil (No. 2215) by Jamâladdîn Abû Muḥammad 'Abdarraḥîm bin al-Ḥasan bin 'Alî al-Isnawî ash-Shâfi'î جمال الدبن ابو محمد عبد الرحيم بن الحسن بن على الاسنوى الشافعي (d. A.H. 772=A.D. 1370; see Lib. Cat., vol. xii, No. 773).

Beginning:-

قال شیخنا الامام العلامةالحمد لله رب العالمين و صلودة و سلامة على سيدنا محمد خاتم الذبيين و على آلة و صحبة اجمعين و بعد فان القصيدة المسماة بالمقصد الجليل في علم الخليل نظم الاستاذ جمال الدين ابي عمرو عثمان بن الحاجب رضى الله اعند في علم العروض و القوافي على بحر البسيط من اصنع التصانيف و ابدعها النم *

In the preface the author traces his Isnad (the chain of successive teachers) to the author of the text, Ibn al-Ḥâjib, through Yûnus bin Ibrâhîm ad-Dabûsî (who was born in A.H. 635=A.D. 1237; see Ad-Durar al-Kâminah, vol. ii, fol. 351b).

For other copies see Escur., No. 410; Cairo, vol. iv, p. 197; Râmpûr, p. 573. See also Brock., vol. i, p. 305, and Ḥâj. Khal., vol. iv, p. 199.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 17th century.

VOL. XX. P.

No. 2218.

foll. 101; lines 21; size $7\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 3$. شفاء العليل و سقاء الغليل

SHIFÂ'AL-'ALÎL WA SIQÂ'AL-ĠALÎL.

An anonymous commentary on Al-Maqsad al-Jalil (see No. 2215 above).

The full title of the work, as given in the preface, is as follows:—

* شفاء العليل و سقاء الغليل شرح المقصد الجليل في علم الخليل Beginning:—

الحمد لله الذى هدى العلماء الى العلوم بموازينها وعلم المخليل العروض بالعروض و اطلعه على القوافى او الضرب و العروض و بعد فان القصيدة الغراء المسماة بالمقصد الجليل في علم الخليل للشيخ ابى عمرو عثمان بن الحاجب شكر الله سعية و سقى في الحشر من الحوض الكوثر الناء *

The work begins with short biographical notices of the author of the text, Ibn al-Ḥâjib, and the father of prosody, Abû 'Abdarraḥmân Khalîl bin Aḥmad al-Farâhîdî (d. A.H. 175=A.D. 791).

The work is divided into two parts. The first part, treating of metre, ends on fol. 95^a with the following colophon:—

هذا آخر الدائرة الخامسة و بتمامها تم شرح العروض و يسر الله تعالى و تبارك شرح علم القافية و ذلك في يوم الاحد العاشر من شهر جمادي الاولى لسنة اربع و ثلثين و تسعمائة *

According to this the first part was completed on Sunday, the 10th Jumâdâ I, A.H. 934=A.D. 1527. The second part, treating of rhyme, was completed, as stated at the end, on Friday, the 14th Jumâdâ II, A.H. 934=A.D. 1527.

No other copy of the work is known.

Written in fair Naskh. Slightly worm-eaten and water-stained. Not dated; probably 17th century.

A seal, bearing the name of a certain Abu'l-Makârim, dated A.H. 1297 = A.D. 1879, is found on fol. 1^b.

No. 2219.

foll. 9: lines 21; size $9\frac{1}{8} \times 6\frac{1}{8}$; $6\frac{1}{4} \times 4$.

الكافي في علمي العروض و القوافي

AL-KÂFÎ FÎ 'ILMAI AL-'ARÛD WA'L-QAWÂFÎ.

A treatise on metre and rhyme, by Abu'l 'Abbâs Ahmad bin 'Abbâd bin Shu'aib al-Qinâ'î al-Qâhirî ash-Shâfi'î, commonly called ابو العباس احمد بن عباد بن شعبب القنائي القاهري الشافعي Al-Khawwâş .الشهبر بالخواص

Beginning:-

الحمد لله على الانعام و الشكر له على الالهاء و الصلولة والسلام على سيدنا محمد خير الانام و على آله و صحبه السادة الاعلام و بعد فهذا تأليف كافي في علمي العروض والقوافي و الله الموفق و عليه التوكل النح *

The author, Al-Khawwas, was born at Qina, a town in Egypt. In A.H. 806=A.D. 1403 he went to Cairo, where he studied in Al-Jami'al-Azhar, and made himself master of several branches of Arabic literature. The author of Al-Qabas al-Hâwî, vol. i, fol. 39a, describes him as a man of piety and great learning. He died at Cairo in A.H. 858=A.D. 1454. See Al-Qabas al-Hâwî, vol. i, fol. 39a, and Brock., vol. ii, p. 27.

The work is divided into a Mugaddimah, two Bâb and a Khâtimah, as follows:-

المقدمة في اشداء لأبد منها * Muqaddimah. Fol. 1a. الباب الأول في القاب الرحاف و العلل * I. Fol. 1b. $B\hat{a}b$ الباب الثاني في اسماء البحور و اعاربضها و اضربها * Fol. 2ª. Bâb II. الخاتمة في القاب الابيات وعيرها * Khâtimah. Fol. 6a.

For other copies of the work see Berlin, Nos. 7131-2, and Paris, No. 2357.

The work has been frequently printed and lithographed in Cairo. For printed editions see Iktifâ'al-Qunû', pp. 260, 475 and 476.

Written in rough Naskh.

Not dated; probably 18th century.

No. 2220.

foll. 30; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

المختصر الشافى على متن الكافى

AL-MUKHTAŞAR ASH-SHÂFÎ 'ALÂ MATN AL-KÂFÎ.

A concise commentary on the preceding treatise, by Muḥammad ad-Damanhûrî al-Miṣrî معمد الدمنبوري المصرى. He composed the present work in A.H. 1230=A.D. 1814, and died in A.H. 1288=A.D. 1871. See Iktîfâ'al-Qunû', p. 475.

Beginning: --

حمدا لمن شرفنا بمن هو سيد الكاملين و انزل عليه في الكتاب المستبين ما علمناه الشعر و ما ينبغي له أن هو الا ذكر و قرآن مبين النو *

In the preface the author makes mention of an earlier and larger commentary on the text of Al-Khawwâş entitled الارشاد الشافي, as the work from which the present one has been abridged.

For other copies see Berlin, No. 7137, and Cairo, vol. iv, p. 199. The work has been frequently printed in Cairo.

Written in rough Naskh, with numerous short lacunæ.

Dated A.H. 1231=A.D. 1815.

No. 2221.

foll. 5; lines 13; size 10×6 ; $7 \times 3\frac{1}{2}$.

[رسالة في العوض]

[RISÂLAH FI'L-'ARÛD.]

A tract on prosody, by Qutbaddîn as-Sarakhsî قطب الدين

Beginning:-

قال مولانا الفاضل قطب الدين السرخسى رحمة الله رحمة واسعة الحمد لله الذي انشأ للنظم القسطاس المستقيم ليزن به الشعر من له الطبع المستقيم او السقيم و على نبينا الصلوة و التسليم اما بعد فاعلم ايها الاخ العزيز وفقك الله و ايانا لما يحب و يرضى ان الشعر لفظ مو زون عن قصد الناء *

The author belonged to Sarakhs, a city in Khurâsân. The date of his death and other particulars of his life are not known.

Written in Nasta'lîq.

Not dated; probably 19th century.